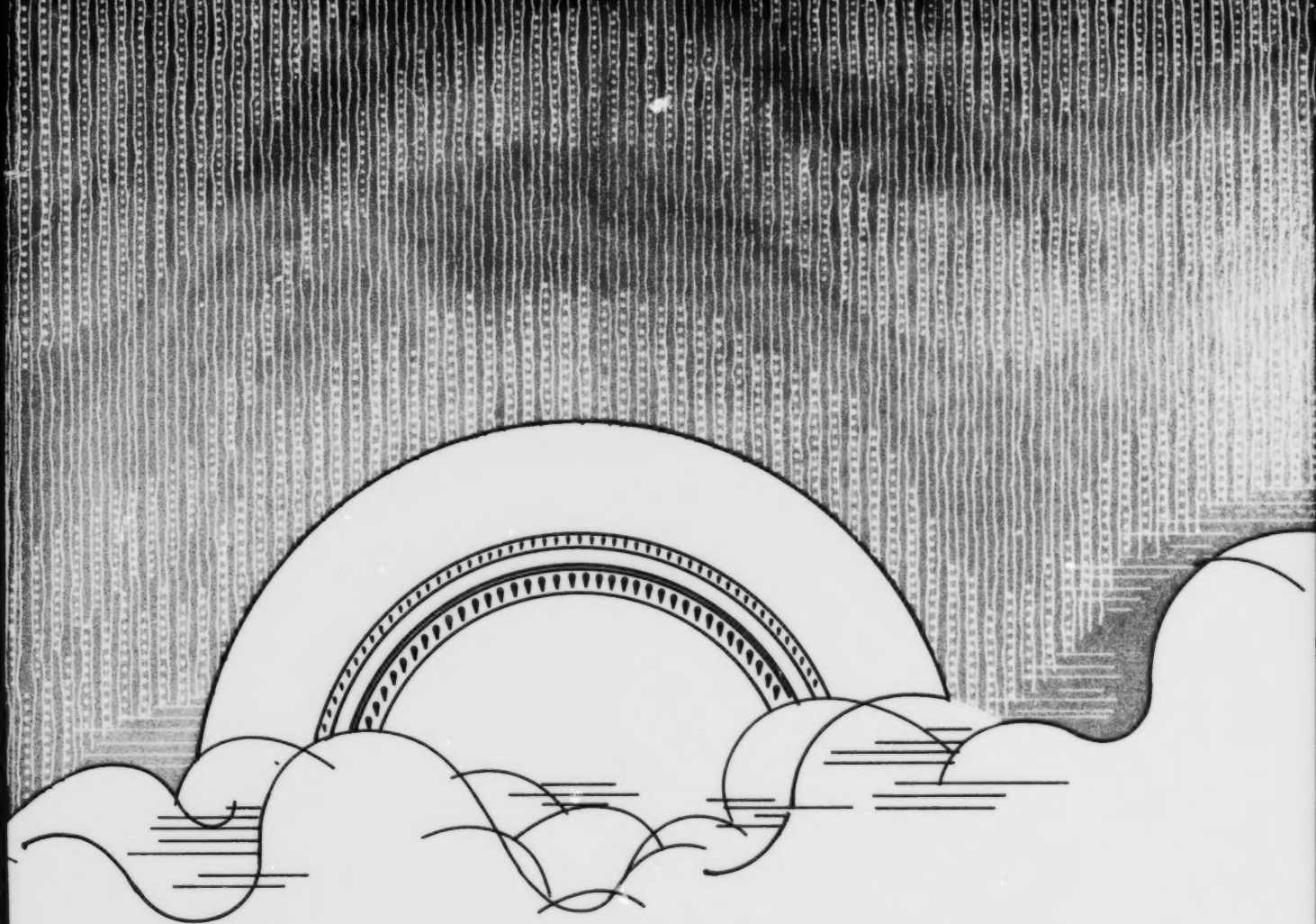




Selective annotated bibliography for the study of the AMERINDIANS and INUIT

A Guide for Secondary School
History and Geography Teachers

Québec ::

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Selective annotated bibliography for the study of the AMERINDIANS and INUIT

A Guide for Secondary School
History and Geography Teachers

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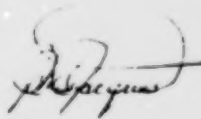
FOREWORD

If Québec schools are to be a "place for the development of the culture of a people," an open place where "pluralism must be permitted to express itself and where the right to be different must be given some concrete expression,"¹ special attention must be given to ensure that a less distorted picture of Native groups finds its way into the classroom, so that the full wealth of our diversity can be reflected.

Eliminating stereotypes from programs and textbooks is one step in this direction, but we also felt that a guide was needed in order to clarify certain facts concerning Native peoples and to better inform secondary school Social Studies teachers about the most recent publications in this field. Thus, 1982 saw the publication of *"Pour parler des Amérindiens et des Inuit — Guide à l'usage des professeurs du secondaire Histoire et géographie"* and now, in 1985, we are publishing the *Selective Annotated Bibliography for the Study of the Amerindians and Inuit*, which comments on and describes major, up-to-date English-language publications.

The need for a bibliography of this kind results from both an increase in the number of works on the Amerindians and Inuit, and also the difficulty teachers experience in trying to make an informed choice among so many books and documents of widely varying worth, especially when so many of these, if not most, still perpetuate the Amerindian stereotypes.

This guide is therefore aimed at providing teachers with the results of special studies and with a better knowledge of this subject, so that they will be better prepared to discuss the Amerindians and Inuit in the classroom.



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Directeur
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¹ *The Schools of Quebec: Policy Statement and Plan of Action* (Ministère de l'Éducation, 1979), pp. 17 and 18.



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INTRODUCTION

Wherever the Amerindians or Inuit are discussed in secondary school Social Studies programs and textbooks, certain firmly rooted tendencies can still be observed despite the renewal of programs and the wide range of textbooks available. In Geography, for instance, so much emphasis is placed on the Inuit being the inventors of a material culture extremely well adapted to their "glacial" and "hostile" environment in the Far North, that there is no room left for other dimensions, be they economic, social or other. History programs also treat Amerindians in a similarly incomplete fashion. For example, even if all kinds of heterogeneous information on their cultures is gathered at the outset of a program, it is hardly given a second thought thereafter, or is mentioned only incidentally, as the footnotes in our national history. Moreover, this singular treatment of the Amerindian and Inuit peoples by our school system can be found time and time again.

It is also true that high school graduates today, as in the past, know little about the origins of Montréal's Italian community, the life of the Doukhobors in Western Canada or the history of the black community in Québec. They are not more knowledgeable, it seems, about resistance movements or the history of certain sectors of our society: what for example, happened outside Québec towns and farm areas, in the logging camps or coastal fisheries. This is not surprising, since schools in general, and particularly Social Studies programs in secondary schools, despite much good will and an obvious desire to be open-minded, continue to teach only certain set standards. As mentalities change, so do the standards. Today, standards have changed in such a way that programs, at least in theory, are meant to devote much more attention to the history of labour, women's movements, Native peoples and different cultural groups. This is perhaps a sign that our society is now more ready to accept minority, dissident and marginal groups.

However, if the Amerindians and Inuit are minorities, dissidents, or socially, culturally and economically marginal groups, they are first and foremost Native peoples. In concrete terms, this means that they have played a role in our history since its beginnings, and even much earlier, and that they were present in every geographical region. They have taken part in current events ever since the debates preceding the James Bay and Northern Québec Agreement, and right up to the frequent present-day conflicts with those involved in sport-hunting and fishing, education, legal matters, law enforcement, and so on. They are present in the Québec subconscious, as is proven by analysts' studies, and present in Québec and Canadian legislation and social contracts. But the fact that they have become so visible that we can no longer doubt their existence does not mean that our society is ready to acknowledge their separate identity.

Acting on both today's broader standards and the growing awareness of an Amerindian presence, History and Geography teachers might be tempted to incorporate a minimal amount of information into their programs to help students grasp the current, and sometimes bitter, confrontations between Quebecers and Amerindians. However, sooner or later, these teachers will come up against the problem of documentation. No single textbook exists for the history of the Amerindians and Inuit. Nevertheless, enough material can be gathered by any teacher seriously interested in talking about Native peoples — which is precisely why this annotated bibliography was compiled.

How then, through this bibliography, can we grant the Amerindians and Inuit a status other than that of "ancestors" which has always been attributed to them? How can we avoid the trap of "recuperation", which lumps their history with that of other sectors of our society, and denies Native peoples their own identity in order to reduce them to the rank of ordinary citizens. This is another question that cannot be answered here but that Social Studies teachers should consider before planning their programs.

Jean-Guy Deschênes, Serge Bouchard and Sylvie Vincent
Montréal, April 1984.



USE OF THE BIBLIOGRAPHY

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Limits and possibilities

Every bibliography has its drawbacks and limitations. Before explaining how this bibliography was conceived, we thought it advisable to indicate its major shortcomings while, at the same time, pointing out the major problem areas in the teaching of Amerindian and Inuit history.

1. CAUTIONARY NOTE

A Nebulous Subject

When the Europeans began to explore America, it was an Amerindian and Inuit continent, that is to say, a continent inhabited, named, exploited and experienced in every way by the ancestors of those we now call "Native peoples". Today these people are confined to small enclaves. Between these two situations lie more than 400 years, 400 years of upheaval marked by wars, epidemics and migrations. Some groups have completely disappeared, others have merged, while still others have moved on into other territories.

To cite only a few examples, the Attikamegues who once inhabited the Mauricie region seem to have disappeared near the end of the 17th century; the Abenakis now living in Québec are the descendants of groups that fled New England at the end of the 17th century; and the Iroquoians who occupied the St. Lawrence Valley at the time of Cartier's first visit were no longer there when Champlain arrived on the North American scene. In other words, the demographic distribution of Native groups was undergoing constant change.

It should also be noted that it is not always easy to link the Native peoples of today with those who lived in North America when the Europeans "discovered" it, primarily because of the nomenclature. When the Europeans arrived, they gave the various groups they met names often derived from those the Amerindians used among themselves, but that were far from being mutually exclusive. Writings from the 17th century are full of terms referring to populations which are extremely difficult to identify. Sometimes the Europeans used generic terms, while at others they used relative terms or, then again, terms designating limited groups. The Amerindians, for instance, might call those occupying a territory to the east of them "people from the land of the rising sun". Or, they might call a neighbouring tribe by a term signifying "those who speak a different tongue". In order to identify such groups, one must obviously be familiar with those who supplied the nomenclature to the Europeans (See Mailhot, Simard and Vincent 1980). Furthermore, the English and the French did not necessarily call the same groups by the same names (See Sévigny 1976). Finally, the referent of certain terms has also changed over the centuries (See Mailhot 1983).

All of this has resulted in a relatively complex yet incomplete picture. For example, although the Montagnais today are found only on the north shore of the Gulf of St. Lawrence, *The Jesuit Relations* (Thwaites 1959) refers to groups known as Montagnais who crossed the river without difficulty to winter on the south shore. What is the relationship between those Montagnais forefathers and the Montagnais we know today? One can imagine, of course, a migration toward the north and

the east. But was it that simple? Was there not, perhaps, a partial extinction of the original group and a merging with neighbouring groups of those who remained? Our current knowledge does not allow us to confirm any of these hypotheses. Similarly, we cannot presume that the Mohawks who now live in Kahnawake, on the outskirts of Montréal, are direct descendants of the former inhabitants of Hochelaga.

Incomplete Research

This leads us to conclude that large gaps remain in our knowledge of the history of the Québec Amerindians and Inuit. Although this bibliography adequately covers the history of the Hurons, for example, the same can hardly be said for other groups. One will notice the proliferation of minor reference papers on the history of the Montagnais, as well as the lack of more comprehensive works on the subject. As for the Algonquins, the silence has just recently been broken and much research remains to be done.

Themes such as territorial occupation, the exploitation of renewable resources, the process of settling down on reserves, participation in regional economies and the current socioeconomic situation are not systematically covered for every Native group either. In some cases, one can only refer to neighbouring groups, assuming that they experienced much the same conditions. Shortcomings in traditional ethnological literature are dealt with in the same way.

Obviously, reference material can always be dug up on any given subject, and, if in sufficient quantity, it can end up painting a fairly accurate picture of the situation. But such material may be located in articles hidden away in specialized or discontinued periodicals or in a few pages here and there in long-forgotten reports. In other words, information is partial and rather inaccessible.

In fact, much has been written about the Amerindian and Inuit peoples and much is still being written. The problem is not a lack of literature, but rather its relative inaccessibility and unevenness of quality. One might describe the available literature on the Amerindians and Inuit as follows:

- Some fields, and the history of some groups, are very well documented; major works have been written on them.
- In other cases, articles, reports, passages of books in English and in French exist, usually readily available and relatively recent.
- In yet other cases, only partial information is available; moreover, it is difficult to locate and, more often than not, dated.
- Finally, in all the above cases, and in others as well, there are archives that have yet to be consulted by historians or ethnologists in a truly systematic fashion.

Therefore, to say that there is no consistent literature on the Amerindians is simply a false pretext used to avoid a subject we normally hesitate to deal with. However, the fact remains that research on the history and prehistory of the Amerindians is far from advanced and our knowledge on the subject suffers from noticeable gaps.

Some of the gaps are due to the separate research activities of Québec's English-language and French-language institutions. Proof of this is the minute number of English-language publications on the Montagnais and the Attikameks since the 1960s. There is no need to explain the situation, which has its analogy in the almost total lack of Francophone research on the Cree. However, teachers who use this bibliography should be aware of the impact of this dichotomy on the content of some published information (See Richardson 1975) and, as a result, on the development of ideologies that profess the lifestyle of the Cree to be fundamentally different from that of the Montagnais who are commonly held to be more assimilated.

Varied Interests and Ideologies

Having pointed out the relative rarity of comprehensive studies, we must now caution readers about the studies that do exist and that have been included in the bibliography. Here, we are touching upon a matter with which historians are well acquainted, that of sources and their critical evaluation.

First of all, teachers using the bibliography should note the date of publication of the recommended works. Some date back to the 1930s and others as far back as the 19th century. Even with the best intentions, the authors of these works could not benefit from archives to which they had no access. Knowledge in the field of archaeology evolves very quickly; a new dig can change the probable date of the use of pottery in a given region or the hypotheses on a geographical area occupied by a particular group.

In addition, different subjects may be the focus of interest at different times over the years. Specialists are now trying to determine the size of the Amerindian population at the time of contact. If, for instance, an author states that the population was quite small in America in the 16th century, the date of publication of the text should be taken into consideration.

Thus, sources for both history and prehistory evolve and their number increases with time. There are also changes in centres of interest, as well as in methodology. For example, the more frequent consideration of linguistic and ethnological data is modifying the interpretation of ancient sources and providing us with new ones.

Nevertheless, one must not believe that the abundance of sources, the change in centres of interest and the decompartmentalization of disciplines necessarily characterize all recent publications. Although the date of a document is significant and must be taken into account, one must also keep in mind that there are classics which remain invaluable sources of information.

Furthermore, regardless of whether authors are our contemporaries or not, each one transmits both his own ideology and that of his era. This leads him to avoid using certain information even when it is available or to use only what is necessary to prove his point. We have occasionally indicated ideological biases, be they religious or other. For us, however, it is clear that nothing worthwhile is written from a purely neutral standpoint, and it was out of the question that a well-documented work be omitted on the pretext that its author dwells on the "primitiveness" of the Amerindians or the "Machiavellism" of the Canadian government. We have attempted to document the major themes of the History and Geography programs with several works, which should enable teachers to approach their topic from as many sides as possible. Each of the works used must be regarded with detachment in order to form a global picture of both what is being said and who is saying it (On this fundamental subject, see the introduction to Trigger's book, 1976).

Our Own Leanings

Since we are on the subject of ideology, let us say that the authors of this bibliography also have their own. Compiling a bibliography, like writing history or portraying human geography, implies making choices. Apart from having to comply with certain previously dictated choices, such as the language in which the work was to be written, its accessibility and applicability, we have obviously been influenced by both our background and our sympathy for the viewpoints developed by certain authors. After all, everything is a matter of perspective. Within the field of history, we find ourselves closely aligned to the thinking of Bruce G. Trigger, who is considered the key figure today in Québec.

The History of North America is pre-eminently one of colonization. It deals with how Europeans discovered, seized control of, and have continued to exploit a continent that only a few centuries ago belonged exclusively to its native inhabitants. The history of this invasion has so far been written almost exclusively by North Americans of European descent, using documentation provided by earlier generations of European colonists. Hence it generally expresses a viewpoint that is sympathetic to European settlers and glorifies their achievements, while the role played by native peoples is underrated or misrepresented. (Trigger 1981: 199)

Finally, the need to evaluate sources critically has very rarely been acknowledged in historical research and social science research generally, or in the interpretation of what has transpired over the centuries. Since documents of European origin were taken at face value, Native peoples were assigned a role which was subordinate to the past and present interests of Eurocanadians. History, in a way, denies the Amerindians and Inuit their omnipresence on the North American continent, and their historical development; it weaves a tale which almost totally overshadows their existence, thus actively contributing to a form of ethnocide.

One could go even further in stating that we are only just beginning to wonder if there exist any real sources, or a vision of the past, or a historiography belonging exclusively to the Amerindians and Inuit. In other words, we have tended to deny the participation of Native peoples in the history of America and have totally ignored their version of their participation.

This bibliography is aimed at shaking the quiet assurance taught until now through a history that generally betrays strong ethnocentric leanings.

In the same manner, we have attempted to draw attention to the "southern" perspective conveyed by our society. This perspective generates a colonialist attitude in the South vis-à-vis the North and encourages the establishment in the North of social and economic structures characteristic of underdeveloped countries (Hamelin 1979). Authors such as Hamelin or Berger (1977) must be read to understand what the southern perspective can mean in terms of dispossession for the people of the North. This perception of the North is obviously reflected in Geography courses. The fact that in those courses so much emphasis is placed on the dichotomy between urban and rural environments, leaving everything else under the label "recreational zone" — in other other words, residual, as if void — is symptomatic of this point of view.

Undoubtedly, we should have pursued this point still further, but our aim was at least to instill doubt in the minds of students who, apparently, are not taught that Geography is a classificatory system originating in a Western culture which has a largely urban perspective. We feel it important to show that, to an Inuk, the South appears just as strange, hostile, dangerous and, at the same time, attractive as the North can seem to a Montrealer. It must also be kept in mind that the world of the Inuk is not broken down into the same categories as that of the Montrealer.

The dual ethnocentric perspective of secondary-level Social Studies courses means that, whenever the subject is not "us", course content very often consists only of generalities and approximations. It even goes as far as saying, for instance, that all Amerindian groups share more or less the same culture, and that there is a vast, undefined and unvaried area called the "North". However, the North is sufficiently varied for authors like Rousseau (1964) and Hamelin (1979) to distinguish between several zones, each with its own type of settlement, and its own plant and animal life. Likewise, Amerindian cultures, although they share certain resemblances, are also very different from each other and have, moreover, changed considerably with time.

Having been in contact with Amerindian groups and having had the opportunity to analyze the image portrayed of them through History and Geography textbooks and programs (Vincent and Arcand 1979), through the media and our entire society (Québec, Commission des droits de la personne du Québec, 1980), we have attempted not only to challenge certain beliefs but also to document cultural variability. We thus favoured relatively detailed studies that stray from the classic stereotypes of the Indian as being either hostile or friendly, profit-seeking or victimized, childish or wise. Furthermore, we have given priority to studies shedding light on areas we consider little known: for example, prehistory, the multiplicity of Native cultures, the resistance and diplomatic activity of Amerindians, administrative relations with Native peoples, and the impact on Amerindian and Inuit societies of projects linked to the development of certain northern regions, etc.

Some of the traditional information on Amerindian cultures, used in secondary schools and considered classic, will not be found in this bibliography; a surprise, no doubt, to some. One can rarely say of any book that it is entirely irrelevant. The worst book is potentially an excellent teaching tool but, to use it, one requires sound knowledge of the subject matter. To be able to judge that a text is merely a collection of generalities or that there are large gaps in its information, one must already have an idea of what must be taught. Amerindian and Inuit history, and the present situation of Native peoples are subjects too recent for teachers to have the necessary knowledge as yet. Therefore, studies considered to be overly precise, poorly documented or having simplified conclusions were eliminated in favour of basic works (e.g., Innis 1975 on fur-trading; Trigger 1976 on the Hurons) and original studies on specific subjects (e.g., Pelletier 1982 on the marketing of Abenaki basketry; Saladin d'Anglure 1984 on the life of a Québec Arctic Inuit artist).

Although this bibliography is bound to receive its share of criticism, we stand by our choice of instilling and maintaining doubt. What remains to be seen is whether the methods used are the right ones. Some subject areas are poorly documented due to our choice of texts; the amount of documentation available is not necessarily to blame. It goes without saying that this bibliography is just a beginning, that it will have to be revised as new publications appear, as better reference material is discovered, and as the reactions of its readers become known. (Perhaps certain themes are not sufficiently documented and certain books could be used in more than one context...)

II. DESCRIPTION AND USE OF THE BIBLIOGRAPHY

Prudent as we must be, we should be able to talk about the Amerindians and Inuit using reference material which is currently available. Our bibliography has been designed to make the job easier for teachers who wish to do just this.

Reference Materials and Selection Criteria

The bibliography consists of three unequal parts. Part I lists selected reference material alphabetically by author. Each entry contains:

- a content summary;
- information, in some cases, on how material may be obtained;
- a guide indicating the modules, units and intermediate objectives of Social Studies courses to which the material could contribute data or a pertinent viewpoint;
- a commentary on possible shortcomings, angles of approach, complementary studies, etc.

Our aim was not to compile an exhaustive bibliography on the Indians and Inuit of Canada but, rather, to focus as much as possible on the school curricula.

This explains why, for instance, no reference material has been included on the West Coast Indians and very little on the Micmacs who are a minority group in Québec. On the other hand, we have endeavoured to cover all of the Native peoples of Québec, as well as the major topics of secondary school History and Geography programs (except for some topics more closely related to Social Studies programs at the elementary level, particularly *General Geography*). Thus, because of the scope and specialized nature of this bibliography, it will be used as a reference tool by secondary school teachers only. We have tried not to surpass a reasonable level of difficulty and have therefore chosen English-language documents that are easy to obtain and relatively easy to read. However, not all pertinent works are as accessible as they deserve to be, nor have they all been written with the same degree of clarity. The bibliography also contains a few references to works in French, where English-language publications on certain groups are not easily obtainable or are practically non-existent.

The commentary will often refer the reader to additional reference material which either completes, supports or contradicts a given work. Where only the author's name and a publication date is given (e.g., Innis 1975), this reference is also listed in the bibliography. However, when confronted with the choice of whether or not to include additional reference material when it was not strictly essential to the subject, we often chose to do so, if only to encourage the reader to pursue different avenues or points of view. Although a bibliography must have both a beginning and an end, we believe it must also leave the door open to other fields of knowledge. References to works that further develop the subject matter, if they do not appear as separate entries, are given in full in the commentary (e.g., Innis, Harold A., *The Fur Trade in Canada. An Introduction to Canadian Economic History*. Revised edition. Toronto and Buffalo: University of Toronto Press, 1975. 493 p.).

Part II contains a limited number of cartographic references. We did not systematically assess the maps now available (although this would be a worthwhile exercise) and, as a result, we are able to provide only a minimal guide. Teachers will also find excellent maps in some of the recommended books. Selected maps have been numbered for easier index reference.

Using the Indexes

Part III, which follows the reference material and maps, contains two indexes. The first is a regional index. Taking into account the fact that curricula often stress the advantage of finding appropriate examples in the students' immediate surroundings to illustrate the lessons, we thought it useful to compile this index to help teachers who want to give their courses regional emphasis.

This index is simply a guide, which means that a History course, given in the Gaspésie for instance, cannot be based solely on the texts in the section of the index referring to that region. The teacher must also consult the texts listed under "Québec and Elsewhere", as well as the program index.

Regions were chosen on both a biogeographical and cultural basis, taking into consideration not only the division proposed by Rousseau (1964) but also the present-day habitat of the various ethnic groups. These principal regions are used by archaeologists as well. (For example, see the articles on prehistory compiled by Chapdelaine 1978).

As its name suggests, the program index groups books listed in the bibliography according to the four Social Studies programs, with each program being subdivided into the various modules. We have endeavoured to balance the material suggested for each part of the program, especially in the case of the *History of*

Québec and Canada course. However, here as elsewhere, everything is relative and nothing is perfect.

Use of the index needs little explanation, except to say that teachers should read the summaries of recommended documents to determine what will be of genuine interest to them. Some items would serve for regional application only, while others provide a framework for analysis. Some are practically basic textbooks, while others deal with only one particular aspect of a vast subject. Each teacher will have to choose the documentation that best corresponds to his conception of the program or course to be given.

Finally, a list of all selected works has been included to assist in pinpointing titles and authors.

III. OTHER REFERENCE MATERIAL

As previously stated, this bibliography is directly related to the Social Studies programs. However, before planning any course, teachers should probably have at least a basic understanding of the subject. The following is a brief survey of books which could provide this background.

First of all, the introductory maps of *An Atlas of New France* by Trudel (1968) will help teachers become aware of the omnipresence of Amerindians at the time of contact with the Europeans. The titles of maps we have selected to illustrate the distribution of basic groups and language groups, as well as Native settlements, are included at the end of this bibliography.

As a kind of introduction to Amerindian cultures and the distribution of North American groups, teachers could use Driver (1969) and Spencer, Jennings *et al.* (1977). Both books are about North American Indians: the first is based on a thematic approach and the second on a regional breakdown. Jenness (1977) is a good introduction to Canadian Indians and Inuit, despite the fact that it first appeared in 1932.

The *Handbook of North American Indians*, of which several volumes have yet to be published, aims at summing up our present knowledge of Amerindian history and culture, with all the achievements, gaps and uncertainties this knowledge comprises. Three volumes in this series deal with the Native population in Québec: *Subarctic* (Helm 1981), *Arctic* (Damas 1984) and *Northeast* (Trigger 1978). These books, designed and produced with great care, should have a place on the shelves of all school libraries, for they contain a wealth of information on both the history and culture of Native peoples. Each volume is set out in encyclopedic style, thereby facilitating consultation; indexes and bibliographies are also included. These books may be ordered from the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402.

Following a general introduction on prehistory, the volume on the Northeast (Trigger 1978) is subdivided into three parts that correspond to three major subregions: the Atlantic Coast, the St. Lawrence Valley and the Great Lakes region. Each part begins with articles that, in a regional perspective, touch on prehistory, linguistic diversity and initial Amerindian-European contacts. Then there are articles on groups currently established or having lived for a long time in the region concerned. The authors have attempted to provide a general survey of the territories, history, traditional culture and current socioeconomic and cultural situation of each group. This book contains texts on Québec Micmacs, Maliseets, Abenakis, Algonquins, Hurons and Mohawks; maps taken from these texts and from the sections on history and territorial divisions could be extremely useful to teachers.

The volume on the Subarctic (Helm 1981) begins with articles on the history of research in this region, its environment, prehistory and linguistics. Divided into four sections, the articles that follow add more specific information on Algonquian and Athapaskan history and cultures. The part on the Subarctic Shield and Mackenzie Borderlands contains texts on the Cree, Atikameks, Montagnais and Naskapi. The part on "Native Settlements" provides an interesting picture of the present organization of five Subarctic Indian communities.

The *Dictionary of Canadian Biography* (Brown, Hayne and Halpenny, eds., 1966), contains a certain number of references to Amerindians who are remembered through history or archives. Through these men and women, teachers and students will be able to learn about the problems of a particular period. One must bear in mind, however, that these are minor stories that do not particularly lend themselves to the general themes of the secondary school programs.

Teachers interested in placing more emphasis on regional history will find that, on some reserves or at the head offices of certain Amerindian or Inuit associations, there are museums and documentation and cultural centres, some of which carry out research and publish brochures on the history and cultures of their community (See list of cultural agencies in *Recherches amérindiennes au Québec*, 1981).

If we have not mentioned classic sources such as *The Jesuit Relations* or the accounts of Cartier's and Champlain's voyages, etc., it is because, on the one hand, teachers are already familiar with them and, on the other hand, and more importantly, a fair understanding of Amerindian life is required for their interpretation. They nevertheless remain basic resource material. In this group, one of the most accessible is Father Sagard's, *Le grand voyage du pays des Hurons*. Nor can we recommend too strongly the reading or re-reading of the *Voyages of Jacques Cartier*. Authors of History textbooks who use these accounts as the basis for describing the first relations established between Amerindians and Europeans often draw information from them in a partial and questionable way. Thus, they tell willingly of the Indians' hostility, which Cartier himself explains as the consequence of his own acts. An excellent introductory exercise to the methodology of History would be to re-read these basic texts, to try and understand the reasons for which the author decided to relate the events in a particular way, and to try and comprehend the interpretation of historians (See Trigger 1971). In Volume 2 of Assiniwi's *Histoire des Indiens du Haut et du Bas Canada* (1974), the author offers a critical analysis of some of these texts.

Moreover, a teacher who wants to teach Amerindian history should probably know what the Amerindians themselves have to say about it. This is part of the reversal of perspective we discussed above. Included in the bibliography, then, are books and documents that will at least bring to light the existence of an Amerindian version of history (See Kapesch 1976 and Moore 1982). In a more North American perspective, it would be worthwhile to leaf through books like *Custer Died For Your Sins* by Vine Deloria Jr., to see how Amerindians perceive their relations with White people. *The Unjust Society* (Cardinal 1969) touches on more or less the same themes for Canada. However, since it was written in direct response to the Canadian government's White Paper, it is of more limited interest. These sources give a good idea of what Amerindians all across North America think about reserves, school, religion, police, justice and the administration of their affairs by others — in other words, about dispossession (See also Levine and Lurie 1970). For Indian reaction to the presence of Europeans and especially to the encroachment on their lands, we recommend the Indian texts gathered by T.C. McLuhan under the title *Touch the Earth*.

This list could be added to, or different texts could be chosen. An increasing number of books are being written on the subject, especially in the United States,

that tell of Amerindian claims and thus reveal the Amerindian perspective of history. We have included only one book in this category, Dee Brown's 1970 bestselling *Bury My Heart at Wounded Knee*.

Other authors have gone back to the early writings of the 17th, 18th and 19th centuries in order to shed new light on relations that existed at that time between Europeans and Amerindians (Jaenen 1976, Dickason 1979, Van Kirk 1980). Although these books do not deliver an Amerindian vision of history, they nonetheless provide us with a more balanced image of European-Amerindian contact, their efforts having been concentrated largely on evaluating the perception that both groups had of one another at that time. These studies are extremely important if we want to succeed in readjusting our perspective so that the past becomes the story of both Amerindians and Eurocanadians. Indeed, the image of the Indian as conveyed by historians of the 19th and early 20th centuries (Smith 1974) and by the authors of school textbooks (Vincent and Arcand 1979) is not far from the one philosophers formulated when new civilizations were being discovered. The teaching of history appears to be dependent on historical accounts of our ideologies when we know that every historical writing has an ideological dimension. And, if this is true for the teaching of history in general, it is certainly true for the teaching of Amerindian and Inuit history.

Lastly, it might also be useful to follow current Amerindian events and to keep abreast of the research that is being carried out on Indian and Inuit cultures and history. To this end, Native newspapers can be consulted (See the list compiled by Tom Mercer in *Recherches amérindiennes au Québec*, to which one further reference must be added: *Rencontre*, a magazine published by SAGMAI, the Secrétariat des activités gouvernementales en milieu amérindien et inuit.) In addition, certain magazines like *Québec-Science* and *Maclean's* periodically publish articles on the Amerindians and Inuit. Some periodicals specializing in Amerindian cultures write about legal, political and economic affairs and also review new publications that deal with Native peoples (e.g., *Recherches amérindiennes au Québec*, *Études/Inuit/Studies* and the *Canadian Journal of Native Studies*.)

The authors wish to thank Denis Brassard, Paul Charest, Katie Cooke, Richard Dominique and particularly Ignatius E. La Rusic. Their advice enabled us to improve and enrich the bibliography, though we nevertheless accept full responsibility for its content and form.

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**A WORD ON THE
NOMENCLATURE
OF QUÉBEC
NATIVE GROUPS**

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The Native peoples of Québec can be divided into three main language groups. Some speak Inuktitut, others Algonquian languages, while others still, Iroquoian languages. In Nouveau-Québec, Inuktitut is the language spoken by the Inuit communities. In northern, central and eastern Québec, the Algonquian language group includes the Cree, Montagnais, Naspaki, Attikameks, Algonquins, Abenakis, Micmacs, and Maliseets. Further south, in the St. Lawrence Valley, the Lorette Hurons, the Caughnawaga and Saint-Régis Mohawks and a few Oka families belong to the Iroquoian group.

It should be pointed out that the close similarity of the terms "Algonquian" and "Algonquin" generally leads to great confusion for those just getting acquainted with Amerindian history. Nevertheless, there is a simple distinction. "Algonquian" refers to one of the main language groups of which "Algonquin" is a subgroup, just like "Montagnais" or "Cree".

The case is similar to that of the Iroquoians. The Mohawks, for instance, are one of the groups that make up the Iroquois, while the latter belong to a larger group, the Iroquoians. It is also worth noting that the Iroquois living in what is now called Québec represent only a fraction of the Iroquois population, most of which is found in the state of New York.

Keeping in mind these basic distinctions, the user of this bibliography should be able to consult it with no major difficulty. It should come as no surprise, however, that one is confronted with many classifications in the reading material. This can be very confusing, and even the specialist must be patient.

Besides the terms used, their spelling is often confusing, too. For purposes of simplification and standardization, we have opted for the forms employed in the *Handbook of North American Indians*.

**A WORD ON
THE HISTORY
OF AMERINDIAN-
EUROPEAN
CONTACTS**

A WORD ON THE HISTORY OF AMERINDIAN- EUROPEAN CONTACTS

The history of the Amerindians, as perceived by our society, is essentially the account of their contact with societies of European origin. Between the 16th and 20th centuries, European immigrants moved from east to west and then northward in search of raw materials (fur, wood and, later, energy resources) necessary for their development. As these Eurocanadians moved inland and toward the northern part of the continent, the Amerindian societies came into "contact" with them, one after the other. However, one must be aware of two things: firstly, from one end of Canada to the other, contact was initiated and developed along relatively similar lines and secondly, there was a certain time lag between the regions, so that the historical conditions prevailing in the Ottawa Valley in the 18th century, for example, were much the same as those in the Churchill River valley in the 19th century and right up to 1930.

In other words, from the standpoint of the history of Native peoples, or at least their participation in Canadian history, a period classification system centred on the St. Lawrence Valley or southern Canada is not always adequate. History programs do not actually cover this point. We often came across excellent reference material describing recent situations which resemble the experiences of other Amerindian groups 200 years earlier. For example, the living conditions of trappers, as depicted in a text on the Naskapi of Davis Inlet near the end of the 1960s, can be used to illustrate in a general way conditions experienced by all populations who have at one time or another in their history been in contact with a trading post.

History teachers should therefore not be surprised when texts describing a recent or present-day situation, particularly in the case of northwestern and Nouveau-Québec groups, are occasionally recommended under "Applicability" for modules dealing with earlier periods. They should bear in mind the principle of substitution we have used in an attempt to resolve the problem of the time lag in the history of Amerindian populations, a problem the programs do not address. Special care should be taken in using these references because, even where series of events systematically reoccur in history, no two societies experience the phenomena in exactly the same way.

**SELECTED
REFERENCE
MATERIAL**

ANDERSON, J.W. 1961

Fur Trader's Story. Toronto: The Ryerson Press. 245 p.

CONTENT

Fur Trader's Story is the autobiography of a man who spent most of his life working for the Hudson's Bay Company, first as an apprentice and trading-post manager in the James Bay region from 1910 to 1931, and then as district manager until 1958. Born in Scotland, Anderson arrived in the James Bay region at the end of a period when fur trading was still the main basis of relationships between the Cree and the Europeans. He describes the company's organization for conducting the fur trade, the network of trading posts on the coast and in the territory's interior, and the system of sending supplies by ship to James Bay and then inland by canoe brigades. The Mistassini post was supplied until 1910 by canoe brigades taking the Rupert River route. The construction of the railway line crossing Haute-Mauricie and Abitibi changed the system of supplying inland posts.

The value of furs during the 1920s attracted many Eurocanadian trappers, as well as independent traders all along the railway line. At the time of the Stock Market Crash, fur-bearing animals, particularly the beaver, had become very rare throughout the James Bay area. To remedy this critical situation, the first beaver preserve was created at the beginning of the 1930s in the Rupert House region. This system, which was subsequently applied throughout northern Québec, consisted in reintroducing the animal into the region, prohibiting the exploitation of beaver for a few years, and subsequently controlling annual harvests so as never to endanger the species.

The author also mentions the main events which have changed the lives of the Eastern Arctic Inuit since the beginning of the 20th century. He notes the establishment of Hudson's Bay Company posts for the trade of arctic fox furs, the construction of Canadian military installations in the 1940s and finally, the use of new means of transportation and communication.

AVAILABILITY

This book is available in university-level libraries and, perhaps, in some used book stores.

APPLICABILITY

The fur trade constitutes one of the most significant factors in Canada's history (See Innis 1975). Therefore, the subject should extend beyond the first modules of the *History of Québec and Canada* course. Anderson's book provides a good example of the importance of the activity during the 20th century in northern Québec and makes possible its documentation. It is unfortunate that this topic is not covered in unit 6.1, since the fur trade remains a characteristic of the Canadian reality (intermediate objective 6.1.1). It is affected by market fluctuations (intermediate objective 6.1.2) and carried out in living conditions contrasting with both the urban and the rural worlds (intermediate objective 6.1.3). Teachers who present the elements described above in unit 6.1 could continue in unit 6.2 by explaining the decrease in populations of fur-bearing animals and then, in module 7, the Québec government's efforts in the area of wildlife conservation through the creation of beaver preserves.

Teachers of *General History* will find in this trading-post manager's account numerous elements to complement remarks on the rate and relativity of change in the world today (unit 7.2).

Fur Trader's Story ties in with module 6 of the *Geography of Québec and Canada* program since it concerns one of the principal factors of economic development in Québec and Canada (unit 6.1). It touches on the essential role of transportation and communication (unit 6.2) and comments on responsibility towards the environment and the occupation of territories by Native people (unit 6.3). This book also provides good examples of the use of the waterway network for transportation (intermediate objective 2.3.2).

COMMENTARY

According to the author, the activities of Native people throughout the territory were relatively well controlled by the Hudson's Bay Company. However, we can assume that the Indians and Inuit also attempted to control their relations with the merchants by taking advantage of their own mobility throughout the ter-

ritory or of the competition among traders. Although the book does not deal specifically with Native people, it provides very original insight into life in northern Québec during the first half of the

20th century. The fur trade is not only an economic activity but a life-style which flourished over several centuries. *Fur Trader's Story* is somewhat a continuation of Van Kirk's study (1980).

BAILEY, Alfred G. 1969

The Conflict of European and Eastern Algonkian Cultures, 1504-1700. A Study in Canadian Civilization. Second edition. Toronto and Buffalo: University of Toronto Press. 215 p.

CONTENT

When contact between the French and the Amerindians increased during the 16th and, especially, the 17th centuries, the Indian communities of eastern North America were disrupted. Apart from the state of war prevailing at this time and the significant changes related to the fur trade, this disruption also stemmed from contact between the two cultures. After having explained (chapters 1-4) the history of contacts between the French and the Northeastern Algonquians (Micmacs, Abenakis, Maliseets, Montagnais, Attikameks, Algonquins), Bailey examines the consequences of the European presence on the cultures of these various groups. He draws a picture of communities which slowly disintegrated socially and politically, and which were slowly decimated by disease, alcohol, rapid changes in nutrition, clothing, etc. He indicates especially how, when they survived, the Indians either accepted or fought against the foreigners' culture, and how new cultures emerged. One by one, these chapters analyze the material culture, medicine, political and social organization, religion, art and mythology of the Eastern Algonquians. The author also devotes a chapter to the effects of this contact on the culture of the French in Canada.

AVAILABILITY

Readily available in English bookstores. This book was first published in 1937 by the New Brunswick Museum (Monographic Series no. 2, St. John, New Brunswick). It was then republished in 1969 and again more recently in paperback (1976) by the University of Toronto Press.

APPLICABILITY

Bailey's study corresponds exactly to intermediate objective 1.2.3. of the *History of Québec and Canada* program which proposes examining the influences of French and Indian cultures on each other. Teachers wishing to treat one region or one Algonquian group more specifically will have no difficulty locating information on the Abenakis, Maliseets, Algonquins, Attikameks, Micmacs or Montagnais. The cultural

changes within the last two groups, however, are better documented than the others. On the other hand, in unit 1.2. again, teachers wishing to touch on the fur trade, not only from the point of view of its function within the French empire but also its impact on Amerindian communities, will find several interesting chapters in Bailey's book (notably 4, 5, 8 and 9). Finally, Bailey's book is also appropriate for unit 1.1 and other program units which include a description of Algonquian communities at the time the Europeans arrived.

This work would also be useful to teachers of *General History* who see intermediate objective 5.2.2 (the economic and social consequences of the arrival of the Europeans in America) as referring to both Amerindian and European communities living on their respective sides of the Atlantic. Teachers might also find it useful to take a detour through the 17th century, even if this does not correspond to the program's chronological order, using the Indian communities as examples when explaining cultural phenomena related to technological change (unit 7.1).

COMMENTARY

While the history of the 17th century Iroquoians is now relatively clear, that of the Algonquians occupying the north shore of the St. Lawrence remains virtually unknown. In this sense, Bailey's book contributes to filling a gap that Innis (1975) had begun to remedy. The problem of the groups' nomenclature and their distribution (chapter 1) clearly remains. However, the study is general enough that this pitfall is not overly significant.

Bailey's contribution lies in his having read 17th-century documents, notably the *Jesuit Relations* on which his work is based for the most part. As we have mentioned, these readings permit him to analyse the impact of contact between the Algonquian and French cultures. Moreover, this is a theme which recurs often in both secondary and elementary school textbooks and programs, conjuring up images difficult to eradicate. The Indian culture is reduced to a few words: canoes, snowshoes, moccasins, tobacco, whereas the French are seen as having basically passed on to the Indians either the

benefits of Catholicism, a non-nomadic lifestyle, order and agriculture, or the horrors of disease and alcohol which, for a number of years now, have been the features most often remembered. Bailey's book

serves to enrich and qualify notions which, reduced to their simplest state, are the basis of widespread stereotypes: Indians as close to nature, as skilful travellers, as victims, as alcoholics, etc.

BERGER, Thomas R. 1977

Northern Frontier, Northern Homeland. The Report of the Mackenzie Valley Pipeline Inquiry. Vol. 1. Ottawa: Ministry of Supply and Services. 213 p.

CONTENT

Report originating from a public inquiry addressed to the people of the Mackenzie Valley, N.W.T., on the impact of the future pipeline. We recommend chapter 8 which deals with the culture and history of the Denes, and chapter 11, which deals with their territorial claims.

AVAILABILITY

Normally sold in bookstores approved by the Canadian government. It can also be requested from the Canadian Government Publishing Centre, Ministry of Supply and Services, Ottawa K1A 0S9.

APPLICABILITY

Definitely a basic text (*History of Québec and Canada*, unit 7.3) for the major contemporary debates on energy development, Native people's land claims, and contemporary land use by northern Native people.

The chapter on cultural impact contains a great deal of information on the recent history of the Canadian Subarctic (*General History*, module 7). Moreover, remarks on the Denes' traditional values can vitalize teaching by comparing certain cognitive universes

(*General Geography*, unit 1.1). The description of the type of territorial occupation carried on by the Denes, hunters of yesterday and today, is useful for unit 5.2 of the same program.

These same chapters also apply to unit 4.2 and intermediate objective 6.3.2 of *Geography of Québec and Canada*.

COMMENTARY

Since its publication in 1977, Justice Berger's report has enjoyed unprecedented popularity for this type of publication. This is partially due to the extreme attractiveness of the publication. It is also due to the originality of the author's point of view: for some, the North is a distant region; for others, an ancestral homeland. Berger has succeeded in maintaining and expressing this viewpoint by taking seriously the discussions and participation of the many Denes who testified at his inquiry. He is, in fact, very innovative on this point. Furthermore, on the history of the Mackenzie, the probable effects of constructing a pipeline, the Denes' rights and their desire to safeguard their lifestyle, Berger's text (chapter 8 and 11) could not be clearer. Fumoleau (1977), O'Malley (1976) and Watkins (1977) complement Berger's report very well.

BOCK, Philip K. 1966

The Micmac Indians of Restigouche: History and Contemporary Description. National Museum of Canada, Bulletin no. 213, Anthropological Series, no. 77. Ottawa: Department of the Secretary of State. 95 p.

CONTENT

This monograph, written by an American anthropologist who lived among the Restigouche Micmacs for a time, is divided into two parts.

In the first part, the author reconstructs the Micmacs' traditional culture and, by analyzing a few cultural traits, distinguishes them from other Algonquian language groups. He then explains the results of the first contacts with Europeans and underlines histor-

ical factors which led a part of the Micmac group to settle in the Restigouche region under the influence of missionaries and traders. One chapter covers the period following the Conquest up to the end of the 19th century and relates the various stages in the acculturation process. The last chapter indicates the major changes occurring at the turn of the century. The second part is an elaborate description of the socioeconomic situation of the Restigouche Indian

Reserve in 1961. Demographic, educational and political aspects are also analyzed in detail. In his conclusion, Bock deals with identity as experienced by groups and individuals around 1960.

AVAILABILITY

This book is available in university-level libraries.

APPLICABILITY

This ethnohistorical study combined with a field analysis of a Micmac community is worth reading closely. History teachers will be shown the long acculturation process of one of the first groups of Native people to have come into contact with White civilization.

In the Gaspésie, this book could complement every module of the *History of Québec and Canada* program. The first two chapters serve to document the module dealing with Amerindian cultures and the first contacts. However, the author has concentrated mainly on missionary activities, a fact which somewhat limits the applicability of chapter 2.

For the Micmacs of Restigouche, one of the results of the Conquest and of American Independence was the arrival of the Acadians, the British and the Loyalists. Units 3.1 and 3.2, dealing with the 18th century, could draw information on the Europeans' encroachment on Indian lands, and the existence of factions within the Micmac group, etc., from chapter 3 of Bock's book. This chapter would also be useful for unit 4.1 and for explaining the evolution of Canadian society at the beginning of the 19th century. It would also be pertinent for showing the state of society at the end of the 19th century (unit 5.2). The Micmacs became lumberjacks and guides. They lost their fishing rights and witnessed the establishment of private

clubs on the salmon rivers of the Gaspésie at a time when the entire country was undergoing major changes. Chapter 4 would be particularly interesting for covering unit 6.1. The installation of a sawmill on the reserve swept the Micmacs into the wave of industrialization at the beginning of the century. The author mentions Amerindian involvement in Canadian life and the arrival of religious teachers, doctors, etc. A few words on the repercussions of the Depression would be useful for unit 6.2. Those concerning the effects of World War II could be employed for unit 7.1.

Finally, in the second part of Bock's book, teachers wishing to sum up the recent situation will find various chapters on social organization, religion, games, language etc., including a long chapter on the Micmacs' economic activities in the mid-20th century. This second part may also be suitable for module 5 in *Geography of Québec and Canada*. However, teachers making use of this part should not forget that the situation changes very quickly, so that which was true in 1950 may be much less true in 1980.

COMMENTARY

Today, the author would probably tackle the question of cultural identity differently. He would have to give much more consideration to movements for claims based on ancestral rights. The second part, entitled "The Contemporary Reserve", is therefore already dated.

Furthermore, some passages in the second part may be difficult to understand for those not initiated to anthropological concepts, especially when the author analyzes the kinship system.

BOUCHARD, Serge, ed. 1977

Chroniques de chasse d'un Montagnais de Mingan, Mathieu Mestokosho. Collection Civilisation du Québec, no. 20. Québec: ministère des Affaires culturelles. 132 p.

CONTENT

This book contains the reflections and accounts of Mathieu Mestokosho, a Côte-Nord Amerindian. Recorded in Montagnais, they were subsequently translated into French by Georges Mestokosho and edited by Serge Bouchard.

The first section includes four texts essentially relating trips inland and the hunting activities of the Montagnais at the turn of the century. The second section brings together comments on daily life in the woods, the presumed laziness of the Indians, the work of men and women at a time when the Montagnais led a nomadic existence on the Ungava-Labrador Peninsula ten months a year.

AVAILABILITY

Available from the Éditeur officiel du Québec, Comptoir postal, 1283, boulevard Charest Ouest, Québec G1N 2C9. Information on bookstores which carry this volume can be obtained by phoning the Marketing Service of the Éditeur officiel du Québec at (418) 643-5150.

APPLICABILITY

This book could be useful in the perspective of regional history. It sheds some light on the life of the Montagnais before they settled down, that is, before the 1950s.

Within the *History of Québec and Canada* program, it can be recommended for preparing unit 6.1, notably intermediate objective 6.1.3 which aims at providing an idea of living conditions at the beginning of the 20th century.

Teachers wishing to treat oral history as a possible historical source in module 1 could also refer to this book which is, in fact, the transcription of a hunter's memories. For similar reasons, Mathieu Mestokosho's chronicles could be useful for unit 1.2 of the *General History* program. Finally, teachers of *General Geography* (unit 5.2) will find here an excellent illustration of land occupation by nomads or semi-nomads for whom areas located on the fringes of rural and urban zones are not recreational but rather areas where their economic activities occur.

COMMENTARY

Since it was translated from oral Montagnais to written French, this book contains many Montagnais

toponyms and, without the aid of a map, it is somewhat difficult to read. This is especially true of the first section which reconstructs the daily history of a group of hunters over several winters. Reading only one of these texts, perhaps the 4th, would be enough. The second part of the book, made up of the hunter's reflections, is easier to understand.

This book, which describes life in lands far from contact with Whites, may be complemented by An Antane Kapesch's work which, contrary to *Chroniques*, comments on the impact of the White man's activities on Montagnais society, especially after inland voyages had decreased and the Montagnais, once settled, had been given over to schools, police, the law and other institutions (Kapesch 1976).

BRASSER, Ted J. 1976

"Bo'jou, Neejee!" Profiles of Canadian Indian Art. Ottawa: National Museums of Canada. 204 p.

CONTENT

"Bo'jou, Neejee!" is the title of a National Museum of Man exhibition presenting an extraordinary collection of Canadian Indian artifacts. The objects in this collection were made in the 18th century and at the beginning of the 19th century. Traditional arts and crafts, enriched by goods provided by the fur trade, were still very much alive at that time. These exhibits, among the oldest in ethnological collections, illustrate the cultural evolution of groups of Indians over a long period of time.

The exhibition catalogue is in itself a remarkable document. After a short introduction on the collections of Indian artifacts from the 18th century to today, Brasser explains the exhibition's framework in a text referring to the 191 plates which constitute the body of his book. Several reproductions of paintings follow, along with drawings and engravings representative of the period. The similarity between the collection's artifacts and those appearing on these initial representations is very revealing in terms of the artifacts' usage, origin and age.

Brasser sets out separately the two great phases of Native culture which overlap between 1750 and 1850. The first part of the exhibition is devoted to the Native people's traditional heritage, characterized by the use of natural resources and the very old regional styles. The second part deals with the contact between the Native and the European worlds

and with the fascinating reinterpretation of the White man's ideas and materials by Indian craftsman.

AVAILABILITY

This book can be obtained from bookstores or by contacting Order Services, National Museums of Canada, Ottawa K1A 0M8. It is also distributed by McClelland and Stewart Ltd.

APPLICABILITY

This catalogue contains two syntheses which are very pertinent to the *History of Québec and Canada* course. The first is perfectly adapted to intermediate objective 1.1.3 on the sociocultural organization of the Iroquoians and the Algonquians. In particular, Brasser has chosen themes which are interrelated with material culture and ways of viewing the world. The second synthesis deals with the reinterpretation of European elements by the Indian cultures before the settler's land development produced dreadful repercussions on the lifestyle of the indigenous population. This theme corresponds with intermediate objective 1.2.3 which deals with the influences of French and Indian cultures on each other. Chronologically, Brasser's book covers the period from 1750 to 1850, thus applying to modules 2, 3 and 4, and in particular, to intermediate objectives 2.2.3, 3.2.2 and 4.1.3, since the fur trade constituted the main

point of contact and symbiosis between the Amerindian and European cultures.

This book would be particularly useful for teachers of *General History* since it brings together, in about 40 pages, the essentials of the integrated development discussed in intermediate objectives 5.2.1. and 5.2.2. Moreover, it illustrates extensively the importance of material documentation in the historical process (unit 1.2).

The relationship between people and their environment is not based on adaptation alone. In fact, for many societies, nature is both an object and a means of reflection, as shown by Claude Lévi-Strauss in *La pensée sauvage* (Paris: Librairie Plon, 1962). Brasser was inspired by this viewpoint which has proved very enriching for understanding Amerindian cultures. This is why "*Bo'jou Neejee!*" represents a good starting point for reflection on cultural diversity and man's relationship with nature, as proposed in module 5 of the *General Geography* course.

All teachers will definitely recognize the quality of

the numerous plates which could be presented in history courses, since most of the objects illustrated date from the 18th and 19th centuries.

COMMENTARY

Regardless of our attitudes towards colonialism, we cannot artificially keep traditional societies removed from the expansion of modern socioeconomic relations. Let us hope that they at least benefit from this. Brasser sees the cultural contacts of the fur-trading period as a source of enrichment and development. Adapting the fur trade to Native cultures and their adoption of European material elements or concepts gave rise to a unique mixture which is particularly interesting in the areas of decorative art, clothing traditions, gold and silver trade goods, etc. The author considers Métis art as the high point of an authentically Canadian cultural evolution. He is also aware of the problems caused by economic and political domination.

BRIGGS, Jean L. 1970

Never in Anger. Portrait of an Eskimo Family. Cambridge, Mass.: Harvard University Press. 379 p.

CONTENT

According to Briggs, emotions, which we may have believed independent of culture, are actually an integral part of it. Emotions are, in fact, identified or coded according to categories which are unique to every culture. Therefore, the Utkuhikhalingmiut, a small band of Inuit occupying the Back River region northwest of Hudson Bay, identify emotions according to their own classification. This is referred to throughout the book and is systematized in Appendix 1.

In Inuit society, controlling one's emotions is considered the principal sign of maturity. The Utku do not expect all individuals to act in the same way, but the rule never to lose one's temper ("Never in anger") applies to all categories of people except children under the age of three. Briggs describes how the Utku attempt to control the expression of feelings of affection or hostility. The author proceeds by describing individuals whose behaviour is sometimes considered inappropriate. This allows her to describe how these people try to control such undesirable tendencies in themselves and in others. The manner of instilling the Inuit behaviour model in children and correcting deviations is treated in detail. Finally, Briggs explains how the Utku tried to teach her good Inuit ways first, as they would a child and then, as she persisted in her bad habits, by ostracism. The author explains that the Utku judged her

behaviour according to their standards and that it presented a real problem to them.

AVAILABILITY

Available in university-level libraries.

APPLICABILITY

This book may serve as the basis for remarks on cultural diversity by providing teachers of *General Geography* (unit 5.1) with more than the usual clichés on the Inuit people. Culture influences all aspects of social life and is very apparent in how people view reality.

This study is also very useful for enriching discussion on the concepts of "society" and "evolution" in the *General History* course (unit 1.1) by integrating the aspect of "culture". Having brought out the Inuit system of values in the area of emotions and their control, Briggs' book is a basic reference for teachers of *General History* who wish to initiate their classes into the relativity of development (unit 7.2). In effect, *Never in Anger* provides an ordered picture of Inuit reality and reveals the internal coherence of this culture. This viewpoint should refute, or at least qualify, the opinion that Native societies are irrational or outdated. They should in no way be considered relics of the past.

Finally, teachers of *Geography of Québec and Canada* could use this work to pursue remarks on cultural relativity, using it to characterize the Native people of Québec and Canada (intermediate objective 5.3.3).

COMMENTARY

The Inuit are among the peoples which have most fascinated others and on which documentation abounds. However, a good part of the literature repeats the same generalizations, some of which are now outmoded. Situated in the perspective of psychological anthropology, Briggs' book presents an Inuit band in terms of relationships between individuals. The author succeeds brilliantly in describing ideal Inuit behaviour for the expression of emotions. Throughout the book, she also clearly distinguishes the differences between ideal behaviour, discussions by these people about their behaviour and

direct observation of interpersonal relationships. All these types of data provide rather different perspectives on this culture and complement one another.

Chapter 6 relates the seventeen months during which the author, who had been adopted by the leader of the small community, tried to fit into the Inuit cultural context. As well as providing the essential elements for judging the scientific process, this portion of the text makes the reader aware of how different the Inuit reality is from his own, in terms of expressing feelings, among other things. Briggs encountered many problems when trying to adapt to Inuit culture. Her experience allows the reader to understand and feel, *mutatis mutandis*, the human problems encountered by Native people confronted with the realities of the Western world (Thrasher 1976; Robertson 1970).

BRODY, Hugh 1975

The People's Land. Eskimos and Whites in the Eastern Arctic.
Markham, Ont.: Penguin Books Canada Ltd. 240 p.

CONTENT

The People's Land is one of the most striking books written on the Canadian Arctic. Brody succeeds in toning down certain ideas firmly anchored in the beliefs of Eskimos and Whites. Nowadays, the Eskimo tradition corresponds to mixed economic customs dating from the beginning of the 20th century and combining subsistence hunting with the trapping of fur-bearing animals, especially the fox. Eskimos do not play the role of primitive hunters nor are they totally involved in salaried labour. For them, the Whites that came to the Arctic before 1960, were they missionaries, traders or policemen, and even if they valued their individualism to the utmost, remained representatives of the Eurocanadian and Western systems wishing to assert themselves in this region. Since 1960, Whites have once again been going to the Arctic with what they believe necessary for the Eskimos, namely, medicine, education, housing, social assistance programs, local administration, etc. But has anyone bothered to ask the Eskimos what they really want? Everyone feels appointed to speak on their behalf. Brody sees this situation as the origin of a great deal of confusion regarding the Eskimos, their culture, their aspirations and the changes in their lifestyle. According to the author, the Eskimos of the Eastern Arctic would like to preserve a mixed economy combining privileged access to the land with opportunities for salaried labour.

New Northerners are representatives of the Ottawa-based bureaucracy. Brody begins by describing these Whites who go to the North, what attracts them and how they adapt. Most of these people stick close to settlements whose material living standards are equal to the national average. They consider the natural environment generally hostile. For many reasons, few Whites are interested in coming into contact and maintaining relations with the Eskimos, which seems paradoxical, since some of them are sent to the North to provide services to the Native populations.

The author subsequently examines the much less known position of the Eskimos. Their fear of the Whites, combined with economic and family constraints inherent to life in settlements, leads most Eskimos, especially the older ones, to agree to everything that government representatives propose. Territorial claims constitute a new way of expressing the Eskimos' wishes since, for them, a mixed economic system is still the best guarantee of prosperity.

AVAILABILITY

No problem.

APPLICABILITY

Brody's book deals with a subject worth developing in unit 7.2 of the *General History* course, namely,

internal colonial expansion in northern territories. This phenomenon could characterize 20th-century Canadian history.

Teachers of *History of Québec and Canada* will find chapter 2 an excellent summary of White-Eskimo relations in the Eastern Arctic throughout the 20th century (modules 6 and 7).

The People's Land is also highly recommended to teachers of *Geography of Québec and Canada* for preparing modules 5 and 6. In fact, this book can serve as a basic reference for characterizing the human environment in the Canadian North (unit 5.4). Brody also develops a very interesting critique of the question of economic development, not only in terms of the role played by Native people in this context, but also on the basis of the very profitability of these developments (module 6).

COMMENTARY

We wish to add only two more points about this captivating volume. Brody does not entirely accept

the justifications built up by either group to explain the uneasy relations between Eskimos and Whites. He attempts a more profound analysis, calling into question economic systems as well as ideological representations. He sees the structures involved in bureaucratic expansion and the organization of northern communities as obstacles to communication with the Eskimos.

Brody's analysis suggests a new look at colonialism, since this phenomenon is also weighted by the way in which groups define their identity. The idea of internal colonialism allows us to catch sight of a nuance that should always be kept in mind when it comes to development and colonialism, namely, the feeling of affinity for the developer. To date, we must note that numerous attempts to incorporate the Native people into various levels of Canadian life have been in vain.

BRODY, Hugh 1981

Maps and Dreams. Indians and the British Columbia Frontier.
Vancouver and Toronto: Douglas and McIntyre. 297 p.

CONTENT

Is the lifestyle of the Indian hunters of northeastern British Columbia condemned to die? In his book *Maps and Dreams*, Brody shows that the hunting, trapping, fishing and gathering-based economy of the Indians in this region has not only resisted the Whites' pressures and intrusions but still ensures a substantial part of the Indians' well-being. The construction of a pipeline along the Alaska highway could, however, push the Native people's economy past its ability to adapt. In reaction to this project, the author performed a study on the occupation and utilization of the land by the Indians in the region. The book's even-numbered chapters present the results of this research. In the odd-numbered ones, the author explains the Indian system of values, which he was able to understand after spending eighteen months in their communities.

Few people realized that the frontier's progression was depriving the Indians of their land and was therefore pushing their economic system into a corner. Brody explains this ignorance through the stubborn stereotype that hunting peoples have no real economic organization. The Indian system remains difficult to discern since it has been kept from the eyes of strangers. Brody's principal contribution in this book consists precisely in showing that an Indian system of territorial occupation does exist and that this system is still at the heart of the economic or-

ganization of the Indians in northeastern British Columbia. Survival of the Indian system is shown by the range of territories occupied to date, by the refusal of informants to consider the existence of two periods, the second being a reduced version of the first, and by the active participation of the entire population, young and old, in activities within the territory.

AVAILABILITY

No problem in obtaining this book, especially since it was republished in paperback form by Pantheon Books (New York) in 1982.

APPLICABILITY

During discussions on forms of land occupation (unit 5.2), the *General Geography* program could integrate remarks on the nomadic lifestyle as a type of territorial occupation. Brody's book permits us to leave behind the "rural/urban" dichotomy which is entirely inappropriate to matters of northern development. It would be opportune to emphasize that the territory occupied by local populations is also coveted for its resources (intermediate objective 5.2.3). Teachers of *General Geography* might also find it interesting to use Brody's maps in the research project on the occupation and utilization of the land (intermediate objective 3.4.3).

Maps and Dreams is one of the best books the teacher of *General History* can draw on to develop the problems of changes and sources of energy (intermediate objective 7.1.1) and the disparity of development (intermediate objective 7.2.3). The author analyzes the contradiction between development in the fields of energy and recreation, and the Native peoples' hunting economy.

Within the *Geography of Québec and Canada* program, there could be critical reflection on the exploitation of non-renewable resources (intermediate objectives 4.2.1 and 4.3.3) and Northern development (intermediate objective 6.3.2). In fact, the largest development projects are currently aimed at regions the Native people claim as their territory. Brody clearly explains the principal tenets of this important debate.

In the *History of Québec and Canada* course, the American Indian presence is referred to less and less as we approach the contemporary period. *Maps and Dreams* can rectify part of this lack in modules 6 and 7 (intermediate objective 7.3.3).

COMMENTARY

Until now, research on the occupation and utilization of land by the Canadian Native nations had pro-

duced relatively dry reports intended for specialists working in the context of land claims. *Maps and Dreams* is addressed to a much larger public. It is not that the scientific process is less rigorous but that its presentation makes it much more comprehensible. The method, perfected in similar studies of the Inuit in the Northwest Territories and Labrador, consists in drawing maps that indicate the territorial range covered by each informant during a lifetime of hunting. Compilation of maps gathered in this way shows the range and size of a community's territory. Since this method does not entirely do justice to the sophistication of the economic and ideological system of hunting, the author also explains the full impact of the phenomenon.

Thus, knowledge of the land and wildlife, resource development and control, decision-making and planning processes, the annual cycle of activities, the history of settling in reserves, introduction of the registered trapline system and, finally, participation in the merchant economy are all linked to occupation of the land. This makes Brody's book complete and we recommend that all Geography and History teachers read it.

BROWN, Dee 1970

Bury My Heart at Wounded Knee. Toronto: Bantam Books of Canada Ltd. 458 p.

CONTENT

Bury My Heart at Wounded Knee is the popularized Indian story of the conquest of the American West as experienced by the victims. "Americans who have always looked westward when reading about this period should read this book facing eastward." From 1860 on, the Navaho, the Cheyenne, the Apache, the Arapaho, the Comanche, the Sioux and other tribes saw fur traders, cowboys, missionaries, cavalrymen, gold prospectors, settlers, etc. stream into their territories. The American government, for its part, sought to have the Indians cede their lands and did not hesitate to employ deceit, threats or force. By 1890, the culture and civilization of Indians from the Mississippi to the Rockies had been destroyed and some tribes virtually exterminated. It was during this period of incredible violence that the great myths of the American West were composed.

We have rarely had the opportunity to hear the Indian version of this period in history, their consternation in the face of the destruction and loss of their lands, their worries about the extinction of game and finally, their exhaustion at being deceived by the government and deported each time the Americans wanted

to obtain land that had nevertheless been reserved for Indians. The Indians' oratorical art reveals explosions of anger or masterpieces of irony such as the comment: "I think you had better put the Indians on wheels, and you can run them about whenever you wish". The Dance of the Ghosts spread through all tribes stripped of their military force and their cherished lands. This dance expresses an ultimate hope that the end of the earth will swallow up the Whites, who never considered Indians as human beings. This dramatic story is punctuated by many combats. The massacre at Wounded Knee marked the end of armed resistance by the Indians of the West. Within the space of thirty years, these tribes had seen their riches despoiled and their game squandered.

AVAILABILITY

No problem in obtaining this book which was a best-seller at the beginning of the 1970s.

APPLICABILITY

Although American history is not a part of secondary school history programs, the conquest of the Far

West should nevertheless be demystified since it seems unfair to leave intact the image of the savage, cruel Indians portrayed in American Westerns. This motif is too strong in the Western imagination not to give the student a counter example from which he can understand that Indians like Cochise and Geronimo, to name only the most famous ones, wanted to preserve their lands and lifestyle. Teachers of *General History* might consider it opportune to integrate the phenomenon of the conquest of the American West into module 6 as a major phase in the birth of today's world from an ideological, territorial and economic standpoint. In fact, the desire for Indian land can be related to the progress of the industrial revolution and the demographic pressure of rural populations. This volume also prompts reflection on the significance and partiality of history. The fundamental principles of being critical of sources and of seeking diverse viewpoints could be added to module 1.

Three modules of the *Geography of Québec and Canada* course deal with mineral, water, lumber, agricultural and energy resources (modules 2, 3 and 4). The development of Québec and Canada depended on these resources that were often discovered and exploited on Indian lands. The last lands in America which have not yet been completely monopolized, the final "Far West", are now in the North. This region is currently the object of vast develop-

ment projects. Do the views of the Native people carry any weight in decisions concerning their lands (intermediate objective 6.3.2) or is history merely repeating itself?

Brown's book is also very pertinent to the *History of Québec and Canada* course (unit 7.3) since it helps us realize that there is a fundamental lack in the debate on Native peoples' rights, namely, that public awareness of their position is lacking.

COMMENTARY

This volume provoked a veritable state of shock in the American conscience since it portrays two elements which appear banal but which remain fundamental: Indians are part of humanity and they express themselves! This is why *Bury My Heart at Wounded Knee* is also pertinent to readers in Canada and Québec. Public opinion should not wait a century before listening to what Native people have to say. We can already be wary of certain hunting and fishing columns where sports commentators shamelessly flaunt their prejudices against Indians. The stakes have remained basically the same: How can we monopolize the wealth of Indian lands? After which, we are surprised at the poverty of Amerindians... Seen on this level, the facts take on their true meaning.

BROWN, George and Ron MAGUIRE 1979

Indian Treaties in Historical Perspective. Ottawa: Department of Indian Affairs and Northern Development, Research Branch, 49 p.

CONTENT

This is a general survey of treaties concluded with Canadian Indians from the first contacts up to today. This volume provides a chronological sequence of the principal events dealing with the status of lands in North America from 1497 to 1978. The report also includes a list of treaties and concessions from 1680 to 1929, a chart summarizing treaties, a map illustrating territories ceded by the Indians, as well as a general, province by province picture of the historical context surrounding the signing of the most important treaties.

AVAILABILITY

Write to: Treaties and Historical Research Centre, Department of Indian Affairs and Northern Development, Terrasses de la Chaudière, Ottawa K1A 0H4. Upon request, the Centre will also provide life-sized copies of the treaty chart and map (See map no. 5), both of which are included in the report.

APPLICABILITY

This report is useful for all secondary school History and Geography programs since it provides a survey of Canadian history presented from the perspective of the ideological and empirical aspects of territorial expansion.

It would be particularly pertinent to unit 3.1 of the *History of Québec and Canada* program (Royal Proclamation), as well as to unit 1.1 dealing with the French ideology of territorial expansion. It is also applicable to intermediate objective 5.2.1 (problems of growth in Canada).

Furthermore, the facts expounded are good for introducing a discussion on Indians' territorial rights within the unit on contemporary debates (unit 7.3 and intermediate objective 7.3.3).

COMMENTARY

This report stands out due to the didactic nature of its presentation. In it, a large mass of information is

presented succinctly and clearly. It is indeed remarkable that a historical account of treaties with Indians covers less than fifty pages. By using charts, lists of events and maps, this work is able to fulfil its difficult objective.

It should, therefore, be used in conjunction with all other reading material recommended in this bibliography on the subject of the Native people's territorial claims.

CANADA, DEPARTMENT OF INDIAN AFFAIRS AND NORTHERN DEVELOPMENT 1978

The Historical Development of the Indian Act. Ottawa: Department of Indian Affairs and Northern Development, Treaties and Historical Research Centre, P.R.E. Group. 196 p.

CONTENT

The title of this work is misleading in that, although the document does contain a historical account of legislation, it is first and foremost a historical account of Canada's administrative and general policies regarding the Indians. The period studied is from 1750 to 1951. This is a good collection of texts concentrating on the administration of Indian Affairs in Canada until the last review of the Indian Act.

AVAILABILITY

Request from: Department of Indian Affairs and Northern Development, Terrasses de la Chaudière, Ottawa K1A 0H4.

APPLICABILITY

Chapter 1 would be useful for understanding the impact of the Conquest and the change of régime on the Indian populations (unit 3.1, *History of Québec and Canada*). Without being able to specify its applicability point by point, we do believe that this work is a wealth of information for the entire Secondary IV History program.

COMMENTARY

This is not a completely structured book. It is rather a collection of facts on a subject which is generally so dry that most history and social sciences scholars never deal with it. Thus, it is a work designed for consultation rather than reading.

In addition to its value in terms of the history of legislation and administrative policies, this document is useful for those seeking insight into the dominant ideologies of Canadian society regarding Indians, as expressed in national policies during the 19th and 20th centuries. It brings out the rather obviously British and military nature of the legislation and administration. (Along the same lines, we recommend Friederichs 1983).

A series of maps on Canada's territorial evolution is reproduced in this book. These maps are very useful for visualizing the progression of jurisdictions in New France, British North America and then Canada in relation to administrative and general policies concerning the Indians. Copies of these maps are available to the public through the Map Distribution Office, Department of Energy, Mines and Resources, 615 Booth Street, Ottawa K1A 0E9.

CANADA, DEPARTMENT OF INDIAN AFFAIRS AND NORTHERN DEVELOPMENT 1980

Indian Conditions. A Survey. Ottawa: Department of Indian Affairs and Northern Development. 159 p.

CONTENT

This report summarizes all the statistical information on the evolution of the Native peoples' situation since 1950, while drawing numerous comparisons between their situation and that of other Canadians. It provides insight into changes made in policies, programs and government services intended for the Indians.

AVAILABILITY

Request from: Information Services, Department of Indian Affairs and Northern Development, Terrasses de la Chaudière, Ottawa K1A 0H4.

APPLICABILITY

For *History of Québec and Canada*, this collection of data would be useful for all presentations within module 7.

For *Geography of Québec and Canada*, the entire report is applicable to unit 5.3.

COMMENTARY

Well-presented report on a dry subject: figures, statistics and percentages measuring the Indians' general living conditions. A useful work for those seeking information on the contemporary reality of Native peoples. Figures do not lie, and the comparisons between Indians and other Canadians illustrate well

the dramatic situation of Native people.

For the purposes of this bibliography, we felt it necessary to recommend at least one book presenting the socioeconomic conditions of Indians today. This one is quite adequate although it has been compiled using very general data and everything is calculated in terms of a national average. Disparities between groups of Indians are not really taken into account and the report poorly reflects the miserable conditions found in many regions throughout Canada. The economic data would have been more valuable had they been calculated in constant dollars. Nevertheless, this book does provide useful reference material.

CANADA, HOUSE OF COMMONS 1983

Minutes of Proceedings of the Special Committee on Indian Self-Government. Ottawa: Supply and Services Canada. 203 p.

CONTENT

The Special Committee on Indian Self-Government, chaired by Keith Penner, submitted its report to the House of Commons on October 20, 1983. This report, which was written after consultation with many Canadian Indian bands and organizations, contains their principal claims. These can be summed up under one heading: "Indian Self-Government". The report's conclusions differ from policies announced in the 1969 White Paper on two basic principles, namely, the acceptance of Indian self-government and the participation of Indians in developing and applying all policies which concern them. The Committee considers most of the Native complaints and interpretations well-founded and recommends that Indians be allowed to organize a level of government distinct from the federal and provincial levels in order to put an end to the prejudices to which they have been subjected.

Indian governments would have complete jurisdiction over all matters directly involving their situation. Their autonomy would be total on reserve lands and could be shared in the area of subsistence activities on lands ceded in treaties or claimed on the basis of aboriginal rights. The Committee recommended that specific and comprehensive claims be settled as quickly as possible. In this way, Indian governments could enjoy a sufficient economic basis for exercising their autonomy.

By its very approach, the Special Committee has breathed new life into relations between the government and the Indians. Its proposals are general and are intended to reestablish a relationship based on trust, which has deteriorated greatly over several generations but is crucial to fruitful negotiation. The

Committee recognizes that the government is responsible to a great extent for the Indians' very difficult current situation. It cites the example of the poor management of band funds and thoroughly questions the management role played by Indian Affairs. Indians should be able to control their own affairs. To this end, the Committee also recommends that the Department of Indian Affairs and Northern Development be dismantled within a few years, that the federal government not be exempted from the responsibilities it accepted through various treaties, that these treaties be interpreted in a larger sense and not restrictively, so as to provide a solid foundation for Indian governments, and that fiscal arrangements for balancing out be provided to help disadvantaged regions or bands recover.

On the whole, this report is characterized by flexible ideas and by the principle of integrating Indians into the decision-making process. What Indians will think of these recommendations remains to be seen. It will be even more interesting to know whether the government will agree to commit itself to a global reform of its relations with Indians according to the Special Committee's proposals.

AVAILABILITY

This report is available from the Canadian Government Publishing Centre, Supply and Services Canada, Ottawa K1A 0S9.

APPLICABILITY

As an updated, all-encompassing summary of current debates on Native claims and rights, this report is essential for understanding the present situation

and for preparing intermediate objectives 7.3.3 of the *History of Québec and Canada* course and 6.3.2 of the *Geography of Québec and Canada* course. Since the text is so clear, reading certain chapters could be suggested to students.

COMMENTARY

It is still too early to know whether the government will decide to go ahead with the recommendations of this report. Should this be the case, a major change in relations between Native people and the government would occur. For the moment, it seems that this report will stand out in time, somewhat like

that of Justice Berger (1977).

The Committee was satisfied with emphasizing the principles of Indian self-government. Its application has deliberately been left vague since it is up to those who are directly concerned to invent and formulate the structure they wish to adopt, as well as the jurisdictions they wish to occupy.

This report seriously takes the views of Canadian Native peoples into consideration. The Committee considers that self-government is the Indians' historical right and that it should not be seen as a devolution of power from the federal government.

CARDINAL, Harold 1969

The Unjust Society. The Tragedy of Canada's Indians. Edmonton: M.G. Hurtig Ltd. 173 p.

CONTENT

The Unjust Society is a virulent response to the policy set forth by the Minister of Indian Affairs in his White Paper of 1969. The Canadian government of the time refused to acknowledge aboriginal rights and considered rights ensuing from treaties as discriminatory. In short, it wanted Indians to become like other Canadians. Cardinal feels that the issue of failure to comply with treaties must be solved before so-called Indian problems can be discussed. The federal government's theory of discrimination is totally ambiguous and misleading for, under the guise of equality and a sense of justice that is unmindful of the past, it denies Indian rights that were dearly acquired. This rhetoric puts citizens who are unaware of the legal and moral implications of the White Paper or the historical background and content of treaties into the difficult position of seeming to support discrimination if they oppose government policy. Although treaties contain few provisions that favour Indians, they do establish the government's formal commitment to compensate Indians for ceded lands. This argument appears in chapters 1, 2, 3, 13, 14 and 15.

Cardinal agrees with some statements in the White Paper. The *Indian Act*, for example, is restrictive, repressive and discriminatory. Rather than administering treaties, this law has subjugated to colonial rule the very people whose rights it was supposed to protect. It can be held responsible for much of the economic lag that characterizes Canada's Indians (See chapters 4 and 13). The author feels that the Department of Indian Affairs, a world apart, with its own bureaucratic rationale, should be dismantled because it monopolizes responsibilities that should be incumbent on Indian bands.

Chapters 10, 11 and 12 cover the creation of the National Indian Brotherhood and the consolidation of Canadian pan-Indian leadership.

AVAILABILITY

Available at college and university-level bookstores and probably at used book stores.

APPLICABILITY

The rights of Canada's Indians are all too often ignored or brashly presented as privileges that Canadian society has condescended to grant to an ethnic minority. Cardinal's book puts this issue into accurate perspective and makes it possible to tone down the rhetoric of discrimination. It is therefore very useful for documenting intermediate objectives 6.3.2 of *Geography of Québec and Canada* and 7.3.3 of *History of Québec and Canada*. The reader interested in the definition of these rights can consult Cumming and Mickenberg 1972.

COMMENTARY

In his 1969 White Paper, the Minister of Indian Affairs recognized that many treaties have not been complied with and suggested that bands feeling aggrieved should file specific claims. He also refused to acknowledge aboriginal claims. After the Supreme Court of Canada brought down its judgment on "*Calder et al. v. Attorney-General of British Columbia*" in January 1973, the government reformulated its policy to include comprehensive claims. The purpose of such claims is to revoke certain rights held by Native nations that have not signed treaties with the Canadian government. This policy is still in force.

Cardinal's book is written in a highly polemic style that flings insults and gibes at those he feels are responsible for Indian suffering. Whites are disparaged, Indians idealized. Frequent repetition unfortunately tarnishes the brilliance of this treatise. The theory of the Canadian cultural mosaic is adopted without serious criticism and none of the economic development proposals includes the development of

renewable resources, an issue that has proved to be of major importance in subsequent negotiations. The author's solution may seem both schematic and idealistic but, these lapses aside, *The Unjust Society* is a good introduction to the claims of Canadian Indians and to current debate (See Canada, House of Commons 1983).

CHAPDELAINE, Claude, ed. 1978

"Images de la préhistoire du Québec". **Recherches amérindiennes au Québec**, vol. 7, no. 1-2. 141 p.

CONTENT

In this special issue of *Recherches amérindiennes au Québec*, a dozen researchers analyze information collected by an archaeological movement still in its early years. Introductory articles are followed by material organized by region, namely, the Laurentian plain, the Gaspésie, the Lower St. Lawrence, the North Shore, the boreal forest and Nouveau-Québec — Labrador. These articles provide an overview of the cultures that succeeded one another from the arrival of man to the period of contact with Europeans.

AVAILABILITY

Recherches amérindiennes au Québec is sold in some bookstores and through its office at 6200, de Saint-Vallier, Montréal H2S 2P5.

APPLICABILITY

This collection is useful for preparing unit 1.1 of the *History of Québec and Canada* program. Its design makes it particularly useful to the teacher who wants to focus students' attention on regional history. Regional data and frames of reference make it possible to identify cultural changes and to situate them in the general context of Québec prehistory. *General History* students will undoubtedly be inter-

ested in Québec prehistory when they broach the subject of prehistoric man (module 2). *General Geography* teachers can draw upon this collection for examples applying to regions their students are familiar with to prepare unit 5.3, man's adaptation to his environment.

COMMENTARY

Some of the articles in this special issue are very demanding, but the collection as a whole is easy to understand, with a clear presentation, numerous maps and illustrations. For a more schematic approach to the main cultural traditions of prehistory, see James V. Wright, *Six Chapters of Canada's Prehistory* (Archaeological Survey of Canada, National Museum of Man, National Museums of Canada. Toronto: Van Nostrand Reinhold Ltd, 1977. 118 p.). There are a number of articles on prehistory in volumes 6 and 15 of the *Handbook of North American Indians* that could be used by teachers who want to document this theme in greater depth. On a more limited scale, and in a regional perspective, see James A. Tuck, *Newfoundland and Labrador Prehistory* (Archaeological Survey of Canada, National Museum of Man, National Museums of Canada. Toronto: Van Nostrand Reinhold Ltd, 1976. 126 p.), which is one of the most easily understood studies.

CHAREST, Paul 1980

"Les barrages hydro-électriques en territoire montagnais et leurs effets sur les communautés amérindiennes". **Recherches amérindiennes au Québec**, vol. 9, no. 4, pp. 323-337.

CONTENT

This article discusses hydroelectric development in the Mauricie, Saguenay — Lac-Saint-Jean and Upper North Shore regions. It indicates when the most important works began (early in the century for the Gouin reservoir, mid-century for the Upper North Shore, where dams and generating stations are located, and what the ecological effects have been. Situating these major projects within the territories of the Montagnais of Pointe-Bleue and Betsiamites, the author examines the combined economic effects of hydroelectric development and industrialization: populations that had previously lived by exploiting their territories became sedentary and, because they were not partners in developing their regions, they gradually became proletarianized. The author shows that Hydro-Québec acted on Montagnais territory like any other multinationale, that is, it disregarded the population. In conclusion, the author notes the Attikamek-Montagnais council position on the territorial rights of the populations it represents.

AVAILABILITY

Recherches amérindiennes au Québec is sold in some bookstores. For a complete listing, or to order particular issues, contact its office at 6200, de Saint-Vallier, Montréal H2S 2P5.

APPLICABILITY

The author focuses on how industrialization affected the economy and living conditions of the Attikameks

and, particularly, the Montagnais. Charest's article could be useful for unit 6.1 of *History of Québec and Canada* and for units 7.2 and 7.3 which examine recent major changes in Québec.

In a broader perspective, the author's analysis of Hydro-Québec's role in dispossessing Native people will be especially valuable in studying important debates that have marked the past decade and that will continue to mark the next one (intermediate objective 7.3.3 of the same program). *Geography of Québec and Canada* teachers can also draw upon information and a point of view applicable to unit 6.3 (the importance of the North in Québec's development). If they want to present Native rights as a variable that must be considered in examining the future of energy (intermediate objective 4.3.3), Charest's article includes several examples in which such rights have been ignored.

COMMENTARY

This short article should not be overlooked. It contains valuable data on the income Montagnais have derived from the development of their territory, both before and after the construction of dams, a map of hydroelectric installations on Attikamek and Montagnais territory, and a viewpoint rarely taken into account in analyzing Hydro-Québec's achievements and its role as a moving force in Québec's economy.

CLERMONT, Norman 1977

Ma femme, ma hache et mon couteau croche. Deux siècles d'histoire à Weymontachie. Collection Civilisation du Québec, no. 18. Québec: ministère des Affaires culturelles. 144 p.

CONTENT

This short book outlines the history of the Weymontachie region of the Haute Mauricie from the probable arrival of the Têtes-de-Boule at the end of the 17th century to the recent construction of today's village. It describes the progressive penetration of Eurocanadians into the Haute Mauricie: the establishment of Northwest Company and then Hudson's Bay Company posts and the latter's method of operating, visits by missionaries beginning in the mid-19th century, logging, the opening of roads, construction of

the railway, dams, etc. The author tries to evaluate the influence of this increasingly massive penetration on Indian culture and socioeconomic organization. This book includes an important chapter on 19th-century life (trapping, the yearly cycle, social organization, material culture) and numerous passages on contemporary acculturation and dispossession processes, and the acceleration of these processes in the 20th century.

AVAILABILITY

Available from the Éditeur officiel du Québec, Comptoir postal, 1283 boulevard Charest Ouest, Québec G1N 2C9. Call the Marketing Service of the Éditeur officiel du Québec at (418) 643-5150 to find out which bookstores stock this volume.

APPLICABILITY

This book can be used to prepare unit 2.1 of *History of Québec and Canada* on population distribution in the 17th and 18th centuries. It will be especially useful to teachers in the Trois-Rivières and Mauricie regions, since the program calls for a regional focus. It is essential for documenting economic changes in the 19th century and the resulting acculturation process (intermediate objectives 4.1.3, 4.1.4, 5.2.3, 6.1.2, 6.1.3). It could also illustrate the major changes that Algonquians experienced after World War II (unit 7.2).

COMMENTARY

The author could be faulted for not having given an overview of the Têtes-de-Boule (now called the At-

tikameks), and for having little to say about the role of the Canadian State. However, the process he describes (the establishment of trading companies, the influence of missionaries, territorial dispossession as White activities increased) applies not only to the Saint-Maurice region but to the entire Middle North. This book can therefore be considered a model for taking into account the economic and social changes experienced by the Algonquins and some Montagnais (Lac-Saint-Jean and Upper North Shore). A complementary volume for the Saint-Maurice region in the first half of the 20th century is the *Mémoires d'un simple missionnaire, le père Joseph-Étienne Guinard, o.m.i. 1864-1965*, ed. Serge Bouchard (Collection Civilisation du Québec, no. 27. Québec: ministère des Affaires culturelles, 1980. 242 p.). Also useful are three brochures by the Attikamek-Montagnais council on Manouane (1981), Weymontachie (1979) and Obedjiwan (1982). John M. Cooper's and Daniel S. Davidson's English publications are more difficult to understand. Unilingual teachers may refer to Gerard E. McNulty and Louis Gilbert's "Attikamek (Têtes-de-Boule)" in volume 6 of the *Handbook of North American Indians*.

COX, Bruce, ed. 1973

Cultural Ecology: Readings on the Canadian Indians and Eskimos. Toronto: McClelland and Stewart. 331 p.

CONTENT

The 22 articles in Cox's book focus on the relationship between sociocultural organization and the environment. Four articles on land tenure among Algonquian hunter-trappers are especially useful. Hunting territories figure prominently in the anthropology of the Amerindians of northeastern North America. Discussions first establish that family hunting territories were either a pre-Columbian phenomenon or the result of the introduction of the fur trade. Each author contributes to the description or the understanding of Algonquian culture and social organization.

Frank G. Speck's "The Family Hunting Band as the Basis of Algonkian Social Organization" describes the family hunting group as the nucleus of social organization at the level of territorial distribution. Although the majority of Amerindianists do not consider this system pre-Columbian, it brings Amerindian resource management, and a certain form of territorial appropriation, to the fore.

Eleanor B. Leacock's article is based on ethnohistorical data and research carried out at Natashquan in the early 1950s. She proposes that there is a continuum between the communal hunting territory and the individual trap lines which represent the final

phase of acculturation. "The Montagnais-Naskapi Band" shows that the political function, having no separate institution, is an aspect of kinship. The rules of descent, exogamy and postmarital residence favour mobility within, and a knowledge of, a large part of a territory.

Adrian Tanner's article, "The Significance of Hunting Territories Today", sheds new light on this question. Tanner compares data on the hunting territories of Mistassini Indians that he collected in 1971 with data Speck published in 1923. He explains how the land tenure system has adapted to variations in the productivity of a territory and to the demography of its population. His model includes aspects of Cree ideology that emphasize animals rather than the land. The hunting territory is seen as a unit of management and the communication of information emerges as a basic principle of Algonquian resource management.

In "The Ethno-Ecology of the Waswanipi Cree; or How Hunters Can Manage Their Resources", Harvey A. Feit details the control of resources and the cultural context in which such management is found. Hunters take only the animals they are given. In return for this gift, they have certain obligations toward an animal's body and soul, and must observe

highly structured procedures for retrieving it, cutting it up, eating it and disposing of its remains. Hunting is well organized and follows recognized methods. Groups choose between various harvesting strategies. Their alternatives include deciding what game to hunt, rotating hunting zones and setting the volume of the harvest. Hunters continually assess the animal populations in their territories and then decide what exploitation strategies to apply. Feit shows that Cree hunters manage animal resources in their territories rationally.

AVAILABILITY

Despite its 1973 publication date, this book should be easy to find because it is part of a popular collection. Three of the four articles mentioned are reprints.

APPLICABILITY

It is difficult to understand how a society whose economy is based on the harvesting of wild game can be organized. The articles in *Cultural Ecology* provide part of the answer. For module 5 of *General Geography*, Cox's book illustrates the diversity of land occupancy (unit 5.1). The articles cited document the rationality of an economy based on hunting;

this formula could be included in unit 5.2. The book as a whole conveys a highly nuanced conception of the relationships between the physical and the human aspects of an environment, the theme of unit 5.3.

Leacock's contention that the fur trade had a significant influence on the land tenure methods of boreal forest and subarctic hunters could be integrated into unit 5.2 of *General History*.

By defining the concept of nomadism, Tanner and Feit add another dimension to the characterization of Native people (intermediate objective 5.3.3 of *Geography of Québec and Canada*).

History of Québec and Canada teachers could consider the influence of the fur trade during the time period covered in unit 1.2, and at other time periods, as that influence shifted (intermediate objective 3.2.2). Since the fur trade was the main link between most Native people in the Canadian North and Euro-Canadian society up to World War II, it warrants attention in the last modules of the course.

COMMENTARY

Leacock's and Tanner's articles may be problematic for the lay reader because the authors refer frequently to specialized anthropological literature.

CUMMING, Peter A. and Neil H. MICKENBERG, eds. 1972

Native Rights in Canada. Second edition. Toronto: The Indian-Eskimo Association of Canada, in association with General Publishing Co. Ltd. 352 p.

CONTENT

This book cites the most significant jurisprudence on Native rights in Canada. The authors have succeeded in presenting a clear and understandable overview of issues relating to these frequently contested rights.

Native Rights in Canada is divided into seven parts. The first introduces the concept of the Native person. The second sets out the nature of aboriginal rights, first in terms of theory and then within the context of the British and Canadian system. The authors then define the nature of the claims based on these rights, title cessation and the principle of compensation.

The third part of the book discusses the legal or contractual nature of Indian treaties. In the fourth part, the authors present case studies based on historical models of the methods adopted for dealing with Indians in different regions of Canada. Since these various developments have differed from one another, there is a certain diversity among the recognized rights that characterize each region.

In Part Five, the authors examine three problems that arise frequently: hunting and fishing rights, mining rights on reserves and federal control of Indian reserves. Alternative solutions to the problems raised in the preceding chapters are evaluated in Part Six. Administrative and legislative formulas are presented in relation to the American experience. Going to court appears to be the most expensive and dangerous alternative, but it is the final recourse when Native people feel aggrieved. The authors conclude by noting that Native rights have a four-hundred-year history in international law and have been included in British North American and Canadian statutes for over two hundred years. Rights confirmed by such a long and rich history cannot be ignored.

AVAILABILITY

This book is available in university-level libraries or from the Canadian Association in Support of the Native Peoples (the former Indian-Eskimo Association of Canada), 16 Spadina Road, Toronto M5R 2S7.

APPLICABILITY

This book is applicable to the entire *History of Québec and Canada* program. Cumming and Mickenberg explain the importance of the Conquest and the Royal Proclamation of 1763 (unit 3.1) in the definition of Native rights.

This text can also shed new light on the ideological conditions of the British Conquest while contributing to presentations on Native people in present-day debates (intermediate objective 7.3.3). Their claims appear to be well-founded in terms of both a particular social ethic and the Canadian legal system. This demonstration is essential in presenting intermediate objective 6.3.2 of *Geography of Québec and Canada*.

COMMENTARY

Native Rights in Canada is a book for consultation rather than cover-to-cover reading. Its text is clear despite the fact that its subject is difficult and little-known to the public. Chapters 4, 9, 10, 11 and 20 are particularly important for understanding the legal position of Québec's Native people. This book should be read in conjunction with Berger (1977); Canada, Department of Indian Affairs and Northern Development (1978); Canada, House of Commons (1983); Cardinal (1969); *Etudes Inuit Studies* (1979) and Fumoleau (1977).

DAY, Gordon M. 1978

"Western Abenaki". In Bruce G. TRIGGER, ed., **Northeast**, vol. 15, **Handbook of North American Indians**. Washington, D.C.: Smithsonian Institution, pp. 148-159.

CONTENT

The territory of the Western Abenakis covered the Connecticut River basin and extended west to Lake Champlain and north to lac Saint-Pierre. It lay between the French and the English colonial empires. The Western Abenakis played a significant role in the history of New France. Their presence along the south shore of the St. Lawrence and along the Saint-François River was mentioned as early as the 1660s. Allies of the French after 1680, the Western Abenakis had to retreat to Canada during the late colonial period. They took part in the battles of Monongahela, Oswego, Lake George, William Henry and Québec, as well as carrying out their own raids in New England.

The majority of the Western Abenakis were to be found in the village of Saint-François (Odanak) after the American Revolution. For all intents and purposes, their lands in New Hampshire and Vermont were abandoned by the end of the 18th century. After the settlement of the Eastern Townships, they exploited new hunting territories north of the St. Lawrence in the Saint-Maurice River basin. Between 1865 and 1950, their traditional activities were gradually replaced by such occupations as making ash splint baskets and guiding sportsmen.

Day documents the main characteristics of Western Abenaki culture: subsistence activities, dress and ornamentation, technology related to traditional activities, life cycle, social and political organization, games, cosmogony, myths and ceremonies. Although their language is now spoken by only a few elders, the Western Abenakis continue to adhere to their own method of bringing up children, their world

view and social relationships, in order to differentiate themselves from their Eurocanadian neighbours.

AVAILABILITY

Volumes of the *Handbook of North American Indians* can be obtained from the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402.

APPLICABILITY

Given its broad historical scope, this article provides information for all modules of *History of Québec and Canada*. Modules 3 and 4 are best served, however, since they cover the period from the Conquest to the Union of the two Canadas during which the Western Abenakis took part in the colonial wars and finally settled at Odanak.

This article could also add historical depth to the consideration of rural lands (unit 3.2) in *Geography of Québec and Canada*. Settlement of the Eastern Townships meant the loss of hunting territories. The Western Abenakis hunted north of the St. Lawrence after 1830, but the logging industry soon followed in their footsteps (unit 3.1).

Recommended for teachers on the South Shore.

COMMENTARY

The list of cultural traits in this article is reliable but has little interest for anyone who is not a specialist in these typologies. The author's schematic statement makes it difficult to grasp the interrelationships between various aspects of Western Abenaki culture, which seems fixed in its traditional primitive

state. The reader may refer to Pelletier's study (1982) for an example of how Odanak Abenaki culture adapted to a market economy.

ÉTUDES / INUIT / STUDIES, Editorial Committee 1979

"Revendications autochtones / Native Claims". *Études / Inuit / Studies*, vol. 3, no. 1.155 p.

CONTENT

Native claims in Canada are considered contentious files that should be settled through negotiation. This formula is modeled on the experience of the Alaska Native Claims Settlement Act and is designed to solve the issue of Native claims by receiving from the various Native organizations claims based on territorial occupancy and use. The Office of Native Claims was created in 1974 to collect applications, initiate research and enter into negotiations.

The first two articles in this issue of *Études / Inuit / Studies* are especially interesting. Ernest S. Burch's "Native Claims in Alaska: An Overview" is an excellent summary of the Alaska Native Claims Settlement Act and an analysis of the context that led to this formula. Because this statute is so complex, its application raised numerous problems. Keith Crowe's "A Summary of Northern Native Claims in Canada: The Process and Progress of Negotiations" describes the procedure applied to comprehensive claims in Canada and then examines the principal claims that have been filed to date.

Geoffrey S. Lester's "Aboriginal Land Rights: The Significance of Inuit Place-naming" is particularly enlightening on colonial law. Lawyer Norbert Rouland's "Les Inuits du Nouveau-Québec et l'entrée en vigueur de la Convention de la baie James (avril 1977-octobre 1978)" discusses the dissident movement.

AVAILABILITY

Contact *Études / Inuit / Studies*, Département d'anthropologie, Université Laval, Québec G1K 7P4.

APPLICABILITY

Native claims are often central to present-day debates in Québec and Canada because of Northern development projects. This periodical will therefore be useful for documenting the last module of *Geography of Québec and Canada* (intermediate objective 6.3.2) and *History of Québec and Canada* (intermediate objective 7.3.3).

COMMENTARY

When approached from the perspective of law or ideology, Native claims often give rise to highly specialized discussions. Some of the articles in this periodical will have limited audiences. Burch and Crowe, on the other hand, can be useful to the layman who wants to grasp the progress, historical background and content of territorial claims since 1970. Teachers who are familiar with this material can better integrate current events into their course content. Readers who have followed Native claims over the past ten years can compare their understanding of the phenomenon with the authors' syntheses and summaries.

FEIT, Harvey A. 1979

"Political Articulations of Hunters to the State — Means of Resisting Threats to Subsistence Production in the James Bay and Northern Quebec Agreement". *Études / Inuit / Studies*, vol. 3, no. 2, pp. 37-52.

CONTENT

Hunting people are more actively resisting threats to their subsistence production by interrelating with the political and economic structures of nation-states. Passive resistance, or retreating to untouched parts of their territories, can no longer guarantee their survival, for the world economy can now develop resources in the most remote areas of the planet. Some hunting peoples, including the Cree of

Eastern James Bay, feel that the best chances for preserving their subsistence production, and protecting the fauna and the environment on which it depends, lie in forging links with national structures. This interrelationship inevitably involves adapting to those structures and to macrosystem methods, but it ensures some protection against factors affecting subsistence production.

The James Bay Cree considered the pursuit of hunting, fishing, trapping and gathering activities vitally important during negotiations that led to the James Bay and Northern Québec Agreement. Feit explains how and to what extent the Agreement responded to threats the Cree foresaw and gave them an acceptable guarantee of a certain measure of control over renewable and non-renewable resource development in their territory.

Four principles are covered: (1) the definition of basic hunting rights, (2) the exercise of authority for wildlife conservation, (3) the regulation of conflicts between Native and non-Native users of wildlife resources, and (4) the regulation of the impact of development on wildlife and harvesting. The author concludes by identifying a dozen defence measures incorporated into the hunting, fishing and trapping plan. The effectiveness of these provisions has yet to be assessed, for the experiment is still new.

AVAILABILITY

Contact *Études / Inuit / Studies*, Département d'anthropologie, Université Laval, Québec G1K 7P4.

APPLICABILITY

General History teachers cannot ignore the fact that development in today's world puts dissimilar societies and cultures into contact (intermediate objective 7.2.3). Feit's article explains the relationship between a society of hunters and a modern State. The situation of marginal societies encapsulated in nation-states is described in more general terms in the introduction of this issue entitled "Northern Fourth World".

These observations are also applicable to completing *Geography of Québec and Canada* (unit 6.3) and *History of Québec and Canada* (intermediate objective 7.3.3), for the James Bay and Northern Québec Agreement has propelled Native signatories into the front ranks of modern experience in regional government and joint management within the framework of a giant hydroelectric development project.

COMMENTARY

George Manuel and Michael Posluns in *The Fourth World: An Indian Reality* (New York: Free Press, 1974. 278 p.) have defined the concept of the Fourth World, which refers to the colonial type of relationship existing between a nation-state and Native peoples.

The James Bay and Northern Québec Agreement differs from treaties previously signed by the Canadian government and the Amerindians in that it establishes a highly developed judicial and political apparatus to organize all economic and political activity in the region it covers. Few will read the entire Agreement and the provincial and federal statutes that sanction it. Feit's article makes it possible to grasp the main characteristics of the Agreement with regard to the pursuit of subsistence production. Familiarity with the main aspects of the James Bay and Northern Québec Agreement, which has become a model of its kind, is essential to understanding current debate on Native rights and Northern development. La Rusic *et al.* (1979) assesses the implementation of this complex system in the James Bay region.

FENTON, William N. 1978

"Northern Iroquoian Culture Patterns". In Bruce G. TRIGGER, ed., **Northeast**, vol. 15, **Handbook of North American Indians**. Washington, D.C.: Smithsonian Institution, pp. 296-321.

CONTENT

At the time of Cartier's arrival, Amerindians of the Iroquoian language family occupied the land surrounding Lake Erie and Lake Ontario and the St. Lawrence and Susquehanna river valleys. The Hurons, Eries, Petuns, Neutrals and Five Nation Iroquois shared much the same culture. Of all these groups, only the Iroquois were able to stay in their traditional territory, upstate New York.

The Iroquoians are characterized by a slash and burn agriculture that was carried out by women near their villages. According to the season, men readied the land for farming, hunted deer, bear and small mammals, and fished. Women also gathered roots,

berries, greens, nuts and other edibles. Corn growing and fishing dominated Huron culture, while hunting was relatively more important as an Iroquois subsistence activity. In general, women's work contributed significantly to increasing the community's food supply. Maize, beans and squash were the basis of subsistence in all Iroquoian groups. Their sedentary life was organized in villages of 30 to 150 longhouses. Surrounded by palisades, these villages were located on elevated land, close to a source of drinking water and not too far from a navigable body of water. A longhouse was a residential group of related persons. Lineages were centred on women, mothers, daughters and sisters, to whom

spouses from other lineages were connected. Each group was identified with an eponymic animal. Clans, moieties, tribes and a confederation constituted higher levels of integration. These political organizations used the symbolics of the kinship system.

Fenton presents many other characteristics of the Iroquoian culture, including various aspects of material culture such as technology, housing, transportation, clothing and ornamentation. He also discusses certain political questions, such as the role of civil chiefs and the waging of war.

Despite the scope of his subject, Fenton draws distinctions between regional groups or tribes, and points out subtle differences in the historical development of some cultural traits. His synthesis is admirable: each cultural trait, including adoption and warfare, is well integrated into the whole.

AVAILABILITY

Volumes of the *Handbook of North American Indians* can be obtained from the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402.

APPLICABILITY

This article corresponds precisely to intermediate objective 1.1.3 of the *History of Québec and Canada* course where Iroquoian culture must be presented. A good summary, it also meets the requirements of characterizing the Native people of Québec under

intermediate objective 5.3.3 of *Geography of Québec and Canada*.

Unit 2.2 of *General History* could be enriched by the example of the Iroquoians whose economy is based on agriculture. This article will also be useful to teachers who choose to describe Iroquoian civilization under intermediate objective 5.2.1.

General Geography teachers who want to initiate their classes into the diversity of world populations (unit 5.1) could use the example of the diversity of Native peoples in North America. Fenton's article effectively presents the economic, social and political aspects of Iroquoian culture. In the same program, Iroquoian land occupancy could be added to unit 5.2 and to intermediate objective 5.3.2.

COMMENTARY

In addition to the works of Trigger (1976 and 1978) and Wilson (1978) listed in this bibliography, teachers in the Montréal area will be interested in the following articles in volume 15 of the *Handbook of North American Indians*: Elisabeth Tooker's "The League of the Iroquois: Its History, Politics, and Ritual" and "Iroquois since 1820", Anthony F.C. Wallace's, "Origins of the Longhouse Religion", and William N. Fenton and Elisabeth Tooker's "Mohawk". Research on the Iroquoians is summarized especially well in Trigger's book (1978). Teachers can also use Frank G. Speck, *The Iroquois. A Study in Cultural Evolution* (Bloomfield Hills, Mich.: Cranbrook Institute of Science, 1945. 94 p.).

FRANCIS, Daniel and Toby MORANTZ 1983

Partners in Furs. A History of the Fur Trade in Eastern James Bay, 1600-1870. Kingston and Montréal: McGill-Queen's University Press. 203 p.

CONTENT

Francis and Morantz's history of James Bay over a period of nearly 300 years is based on available archives, mainly those of the Hudson's Bay Company, and Cree oral tradition. Its central theme is the fur trade. Consequently, this is a history of trading posts and hunting and fishing groups. The first two centuries are broadly outlined and present updated archaeological and ethnological information about the Cree of times past. Hunter-trappers and traders figure largely in this historical perspective. The reconstitution of daily life at Eastmain and Rupert House in the 19th century contains valuable information. The role of missionaries is also taken into consideration. The book closes with an interesting census of the James Bay population between 1838 and 1858.

AVAILABILITY

No problem.

APPLICABILITY

Chapters 2 and 3 apply to unit 1.1 of the *History of Québec and Canada* program since they discuss the conditions of French exploration in the 17th and 18th centuries in the subarctic. This book is applicable, in fact, to the entire program, particularly to unit 2.1 on the distribution of ethnic groups and intermediate objective 3.2.2 on the reorganization of the fur trade between 1770 and 1820. Chapters 12 and 13 apply to unit 5.2 of *General Geography* on various forms of land use involving hunting and fishing.

COMMENTARY

This work fills a significant gap and sets a precedent for writing on the Canadian North: it is a regional history that takes into account the original inhabitants, in this case, the Cree. Chapter 1, on the use of the term "Cree" to designate the Native people of James Bay, is very instructive and may make teachers more aware of the relative value of "tribal" labels that survive even today. While this book does

not always avoid the trap of confounding the history of the Hudson's Bay Company with local history, its ethnohistorical reconstitution generally respects the standards of excellence of a study of this type. Given the periods it covers, this work is one of the few that makes a valid historical synthesis of information on Algonquian hunters in Québec's North.

FRIDERES, James S. 1983

Native People in Canada. Contemporary Conflicts. Second edition. Scarborough, Ont.: Prentice-Hall Canada Inc. 344 p.

CONTENT

This book is organized by subject, like an encyclopedia, and includes a history of the relations between White and Native people, general observations about the Indian Act and treaties, a sociodemographic profile of Canadian Indians based primarily on federal government data, a sociological essay on Indian migration to cities and their life in the urban environment, a study of the Indian-Inuit Affairs Program and government policies, an ecological approach to the Métis question, and several proposals for improving the position of Native people in Canada.

Two essays are particularly relevant for this bibliography. Chapter 4, based on Department of Indian Affairs and Northern Development documents, explains the Canadian government position on Native claims based on aboriginal rights or on treaties. The Métis, as a group separate from Eurocanadians and Indians, also lay claim to certain territorial rights. The Office of Native Claims has been receiving Native claims since 1974 (See *Études / Inuit / Studies* 1979).

In chapter 9, the author makes an original presentation of the various types of Native organizations, their history, the restraints on their financing by Indian Affairs, their influence on decision makers, and so forth. Native political organizations are based on a long but little known tradition. The first associations were designed to solve specific problems. It was only in the mid 1950s that Native organizations extended their representation, interests and role, and acquired a greater capacity to influence government decisions. The author mentions organizations that mediate between Native people and governments, and movements that are designed to promote the cultural and social values of Native people. Pow-wows celebrate the excellence of Indianness in a form that prizes the individual and is perfectly compatible with custom. Pan-Indianism seeks to reinforce links between the Native peoples of Canada and the United

States on the basis of identity and culture. To this typology, Frideres adds historical data on several Native political organizations, mainly the National Indian Brotherhood, and Western Canadian associations. This chapter is one of the rare sources of information about the political and social associations of Canadian Indians.

AVAILABILITY

No problem.

APPLICABILITY

This book summarizes the main historical phases of Eurocanadian-Native relations in schematic form and could be used throughout *History of Québec and Canada*. Chapters 4 and 9 are especially interesting in the perspective of the politicization of Indian Affairs over the past decades (module 7). This phenomenon is reflected in today's debates in Québec and Canada.

Geography of Québec and Canada teachers will find explanations of territorial claims (intermediate objective 6.3.2) and sociodemographic data to document unit 5.3 in chapter 6.

COMMENTARY

Frideres' book covers a number of subjects that are found in other publications recommended in this bibliography (Ponting and Gibbins 1980; Canada, Department of Indian Affairs and Northern Development 1980). *Native People in Canada* is interesting precisely because it brings together in one volume general information centred on Indian affairs, or the relations between Native peoples and the Canadian Government.

Frideres makes several proposals for improving the complex situation of Canadian Native people: (1) titles for reserve lands should be given back to Native people; (2) compensation should be given for lands illegally appropriated by Whites; (3) the Indian-

Inuit Affairs Program should be put under Native control; (4) Native people should regain control of their funds now held in trust; and (5) rights ensuing from treaties must be upheld. All of these proposals follow the thrust of Native self-determination and control of their own affairs (See Canada, House of Commons 1983). By referring to the publications rec-

ommended when discussing current debate in *History of Québec and Canada* (intermediate objective 7.3.3) and territorial claims in *Geography of Québec and Canada* (intermediate objective 6.2.3), teachers will appreciate the diversity, and contradictions, of the ideas and policies aimed at solving the so-called Indian problem.

FUMOLEAU, René, o.m.i. 1977

As Long As This Land Shall Last. A History of Treaty 8 and Treaty 11, 1870-1939. Toronto: McClelland and Stewart Ltd. 415 p.

CONTENT

Fumoleau gives a true picture of the historical contexts in which treaties 8 and 11, concerning the Canadian Northwest, were signed in 1900 and 1921, and describes the political, socioeconomic and cultural environments that prevailed during that period. The author explains everything in minute detail, from the situations of the Denes and Métis to the roles of government representatives, and succeeds in showing the profound ambiguity underlying the signing of these treaties: the Denes and the government were not talking about the same thing.

AVAILABILITY

No problem in bookstores.

APPLICABILITY

Within the broad framework of contemporary debates on the Indians of Canada, it is difficult to speak of territorial claims without understanding the nature of the treaties or the circumstances in which they were signed by the Indians. In *History of Québec and Canada*, this book can be used to document intermediate objective 3.2.2 concerning modes of northern development based on the fur trade. Fumoleau also discusses the Métis question. Even though the focus of the book is on the Northwest Territories, it would be useful in furthering intermediate objective 5.2.1. The entire account contributes to painting a more complete picture of the Canadian and Native reality at the beginning of this century (intermediate objective 6.1.1). Finally, Fumoleau's account of Canadian territorial expansion in the Northwest Territories would be very useful to teachers covering unit 7.3 on the major debates. Similarly, teachers of *General History* would find this work helpful when dealing with methods of colonial

expansion in North America. It is true that the events discussed by Fumoleau took place in the 19th and early 20th centuries but, for the Yukon, the Northwest Territories and the Arctic in general, the late 19th century saw the first direct contacts between the Native peoples and the Western world. Thus, organized trading and colonial expansion were just beginning to affect this area. For the purposes of the program, teachers could easily find examples in this book to illustrate certain historical conditions that prevailed in both the East and the South during the 17th and 18th centuries.

In *Geography of Québec and Canada*, Fumoleau's book could be used to support intermediate objective 6.3.2 concerning the territorial claims of the Indians of Québec. The situation in the Canadian Northwest serves as a very good example of these claims.

COMMENTARY

Fumoleau gives us a good understanding of how a treaty became necessary when the fur trade was replaced with other activities in which the Indians did not play a vital role. By the year 1900, the Canadian government was beginning to regard the Northwest as something other than fur-trapping lands, and was seeking to contain and control the Indians living in the territory. *As Long As This Land Shall Last* is a basic work for anyone who wishes to understand the present claims of the Denes.

Another important aspect of Fumoleau's contribution to the history of the Amerindians of Canada is his description of the miserable conditions that the Denes had to endure at the beginning of the century because of their increasingly frequent contacts with Europeans: the diseases that decimated the Amerindian nations in the 17th, 18th and 19th centuries were still plaguing the Northwest Territories at the beginning of the 20th century.

GUY, Camil 1974

The Weymontaching Birchbark Canoe. National Museum of Man, Anthropological Papers, no. 20. Ottawa: National Museums of Canada. 55 p.

CONTENT

This work describes the making of a birchbark canoe by Albert Birote, the last member of the Weymontachie band with the necessary skills and knowledge. The building of this canoe was undertaken with the encouragement of the National Museum of Man. The author, who himself observed the various phases of the work, from the gathering of materials to the different steps in the construction, gives an exact description of how the canoe is built. Excellent black and white diagrams and photographs accompany the text.

Guy's account is brief but instructive. It includes an ethnological description of the Attikameks of Weymontachie, a band of 400 Indians composed of a number of local groups. It also includes a review of literature on bark canoes. In the ethnological classification, the Têtes-de-Boule canoe is described as having a flat bottom, a very slight raking of the hull and fairly sharply curved sides. This type of canoe was used mainly by the Attikameks.

The canoe built by Albert Birote is the type used by one hunter alone. In the sociology of hunting in the subarctic, a team of two hunters is the dominant model; however, studies of material culture attest to the presence of the one-man canoe within many groups. The author therefore presumes that the practice of individual hunting existed as well. Modern-day ethnology provides no answers to this question, since bark canoes today are built only for private collectors and museums, and the canvas canoes currently manufactured always exceed fourteen feet in length.

AVAILABILITY

This study can be obtained from the National Museum of Man, National Museums of Canada, Ottawa K1A 0M8. Two French-language editions are also available, the first published in 1970 as no. 20 of *Anthropological Studies* of the National Museum of Man, and the second published in 1977 by les Éditions de l'Aurore, Montréal.

APPLICABILITY

Nomadism as a form of land use is based on modes of transportation suited to the natural environment. In this perspective, the specific example of the birch

bark canoe can be introduced into units 5.2 and 5.3 of the *General Geography* course.

In *General History*, teachers have a good opportunity to disprove the prejudice that a sedentary way of life is synonymous with civilization. The technical know-how required to make a birch bark canoe suggests that the nomadism practised by the Indians of the boreal or subarctic forest can be just as civilized as other forms of land use (unit 2.2). Indeed, the birch bark canoe made by the Indians has become known throughout the world for its graceful shape and its performance in the water. Although the construction techniques developed by the Indians are dying out, the shape of the bark canoe has been adopted by industry and commerce, sectors which teachers cover in modules 6 and 7. However, Guy's study does not document this topic.

Networks of waterways have long served as transportation and communication routes (See Trigger 1978 and Anderson 1961). Using Guy's book, teachers of *Geography of Québec and Canada* could discuss this mode of transportation, which is well suited to the boreal and subarctic environment, in connection with intermediate objective 2.3.2.

Although this book is not historical, its focus is on traditional technology. It can therefore be used discriminately to document module 1 of *History of Québec and Canada*.

COMMENTARY

The birch bark canoe, now a museum piece, is, along with the tent, the bow and arrow, the snowshoe and the moccasin, most often associated with Indians in the Western mind. The author, far from reinforcing this image, portrays the Indian artisan as having good knowledge of the natural environment and mastery of technical processes. The birch bark canoe is demystified through a description of the steps in the construction process and an evaluation of the final product by the artisan himself.

It takes two to three weeks of steady work to build a birch bark canoe. However, at the turn of the century a canvas canoe could be obtained in exchange for two good beaver pelts. This ease of acquisition prevailed over the qualities of the birch bark canoe (See Norman Clermont, *La culture matérielle des Indiens de Weymontachie*. Montréal: Société Recherches amérindiennes au Québec, 1982. 158 p.).

HAMELIN, Louis-Edmond 1979

"Conjuncture in Economic Activities". **Canadian Nordicity: It's Your North, Too**. Montréal: Harvest House Ltd., pp. 195-280.

CONTENT

Hamelin's essay addresses the question of relations between the "North" and the "South" in Canada, in particular the South's perception of the North and all the problems that this perception causes for the North. Hamelin looks at demographic reality and economic activities in the North as well as government policies for this region.

We especially recommend the fourth part, specifically chapters 8 and 9, "The Underdeveloped Amerindian North", and "Big Business in the Territories". Chapter 8 briefly explains the basis for the Native peoples' demands and the rights conferred upon Indian nations by treaties; it also makes the point that the reflection necessary to negotiating lasting agreements is not in a very advanced state in Canada. The author then describes the linguistic and demographic situation peculiar to the North as a whole and the economic stagnation experienced by the Native peoples in this region; he then proposes solutions designed to revitalize the economy and gain recognition for Amerindian and Inuit values. Chapter 9 explains to what degree the North is actually a colony of the South, whether from the standpoint of capital invested, volume of business, transportation or employment. In this chapter Hamelin also looks at the question of prospects for development.

AVAILABILITY

No problem.

APPLICABILITY

These chapters, as well as the introduction, should be given at least a quick look by Social Studies teachers, since they call into question the southern view that the North should only be regarded from the standpoint of the needs of the South. However, the fourth part of the essay is particularly relevant to module 6 of *Geography of Québec and Canada*. It could be used in *General History* to show that disparity also exists in changes within one country (unit 7.2).

To conclude, although unit 7.3 of the *History of Québec and Canada* program is already well documented, Hamelin's essay is suited to fostering the thought that this final part of the Secondary IV program is designed to provoke.

COMMENTARY

Hamelin's distinctive style and vocabulary make this essay extremely stimulating. The author has thorough practical knowledge and makes good use of information gleaned from the political world, as well as from areas such as administration, the national and world economies, etc. The author is very familiar with the societies and cultures of the North's inhabitants, having studied them for many years.

HELM, June and Eleanor B. LEACOCK 1971

"The Hunting Tribes of Subarctic Canada". In Eleanor B. LEACOCK and Nancy O. LURIE, eds., **North American Indians in Historical Perspective**. New York: Random House. pp. 343-374.

CONTENT

This book, edited by Leacock and Lurie, attempts to give the reader a better understanding of the history of North America by describing Amerindian political and cultural history. The chapter discussed here centres on the Algonquians and Athapaskans living in the subarctic forest region. In Québec, this group includes the Montagnais, the Cree and, to a certain extent, the Attikameks and Algonquins. To be sure, hunters of the subarctic forest, living in different regions of Canada, do not have exactly the same culture or history, but the major aspects of their environmental adaptation and historical relations with European colonists are comparable.

In the first part, the authors describe the Indians' culture and traditional lifestyle (subsistence activities, techniques and objects of their material culture, etc.). The authors then go on to discuss the history of relations between Indians and Eurocanadians, relations which are divided into three periods: the initial contacts, then a lengthy period during which the fur trade was carried on and missions were established, and finally, the industrial period that saw massive government intervention in Indian affairs. Of course, these periods began at different times and were of varying duration in each part of Canada. For example, in the East, the first contacts were made around the 16th century, the second period began

around 1670 and the third around 1900. In the third part, the authors look at transformations that occurred in the economies, settlement patterns, annual cycles, social organization and religion of the Amerindians of the subarctic forest during these three periods.

AVAILABILITY

No problem, as long as one has access to a university library or bookstore.

APPLICABILITY

The text contains information that can be used beginning with module 1 and that can be referred to throughout the *History of Québec and Canada* program. It describes the main aspects of the history of contact with Whites and the resulting impact on Algonquians living north of the St. Lawrence River. Since Leacock worked among the North Shore Montagnais, most of the examples regarding the Algonquians are drawn from this group.

HENRIKSEN, Georg 1973

Hunters in the Barrens. The Naskapi on the Edge of the White Man's World. Newfoundland Social and Economic Studies No. 12. Institute of Social and Economic Research, Memorial University of Newfoundland. 130 p.

CONTENT

This book consists of three parts. The first part, centring on the environment in which Naskapi society has evolved, is short but provides a fairly good summary of the Naskapi way of life from geographical, historical and sociological points of view. The second and longer part describes the world of the Naskapi hunter, while the third examines the question of the integration of Naskapi society into the White man's world, in particular the world of settlers, missionaries and merchants.

From an anthropological standpoint, the ethnographical content is presented in a relatively conventional form. However, the author goes a step further: he looks at the two different environments, the inland world and the coastal world, in which the Naskapi live. Seen from the perspectives of ritual and of symbolic satisfaction, one of these worlds is more positive than the other for someone who considers himself first and foremost a Naskapi hunter, proud of his values and way of life. In addition, then, to its monographic character, the book has a significant analytical dimension that brings to light the symbolic satisfaction of hunting as a way of life, although it does not ignore the poverty, danger and poor financial return associated with traditional car-

This text can also be used to help document unit 5.2 of the *General History* program, in which the economic and social consequences of colonial expansion in America are examined.

Finally, teachers of *Geography of Québec and Canada* might find it helpful to refer to this book when going through unit 5.3. The book describes the economic, social and cultural life of the subarctic Amerindians from a historical perspective.

COMMENTARY

This detailed and descriptive text is easy to read. The general information it contains provides a basis that can be supplemented with specific information on each group and each period.

In addition, the first chapter of *North American Indians in Historical Perspective* is a good introduction to the history of the North American Indians.

ibou hunting activities carried on in the interior.

The chapter on leadership is very instructive. Henriksen clearly explains how the decision-making process works in a society of hunters and provides examples that are both simple and concrete.

AVAILABILITY

This book should be available in most university-level libraries. It can be ordered from the Institute of Social and Economic Research, Memorial University of Newfoundland, St. John's, Newfoundland A1C 5S7.

APPLICABILITY

Considering that some living conditions peculiar to the 20th century may represent conditions which the current program attributes to the period of the French empire in America, Henriksen's book can provide an illustration of a type of Algonquian sociocultural organization for the *History of Québec and Canada* course (unit 1.1, intermediate objective 1.1.3).

Henriksen's entire account of value systems and of the influence of French civilization, which we will call dominant, and Amerindian civilization on each other is relevant to intermediate objective 1.2.3. Similarly,

this monograph could be used advantageously in connection with intermediate objectives 6.1.1, 6.1.2 and 6.1.3 concerning general living conditions during the periods of commercialization and industrialization, periods in which local economies were severely disrupted.

Finally, the whole book is relevant to intermediate objective 7.3.2 regarding manifestations of cultural diversity in Québec.

COMMENTARY

We recommend this book because works of this type and calibre on the Naskapi are few and far between. Henriksen, an ethnographer, has lived among the

Naskapi and clearly feels a great deal of sympathy for the people and values he discovered in the course of his research. The chapter on leadership, a subject too often glossed over in most literature but which gives rise to many questions, is highly worthwhile, as is Henriksen's analysis of the ritual and symbolic satisfaction inherent in a hunter's life. The situation described by the author is contemporary but, for a motivated teacher, the book provides basic clues to the identity of the Naskapi hunter, the natural and social environment in which he lives and the exercise of power in societies different from our own.

INNIS, Harold A. 1975

The Fur Trade in Canada. An Introduction to Canadian Economic History. Revised edition. Toronto and Buffalo: University of Toronto Press. 493 p.

CONTENT

True to Innis' own "staple" theory, in which natural resources are considered the engine of the economy, this renowned English-Canadian historian outlines in his classic work the economic history of the Dominion of Canada. The fur trade, particularly the trapping and trading of beaver, is at the very root of economic and political development in present-day Canada. From the beginning of the French régime through to the end of the industrial revolution in 1930, Innis paints a detailed picture of the development, geographical shift and decline of the fur trade from the St. Lawrence valley to the Yukon. The theme of his book is the mobility of goods and capital. The Indians are perceived as playing an entirely different role from the one to which the history books have accustomed us. They are portrayed as groups pursuing specific goals; they depend on the fur trade, but the fur trade also depends on them. Numerous Indian groups are described historically in their successive roles as trappers, intermediaries (warlike), transporters (voyageurs) and, as the fur trade declined, as groups that had to be made to settle down. In southern Canada the decline of the fur trade gave rise to the beginning of farming; it thus became necessary to restrict the mobility of the Indians. This work is a must for anyone interested in the Hudson's Bay and Northwest companies, in the monopolies which existed under the French régime, and in the role played by the *coureurs de bois*.

AVAILABILITY

No problem, since this book is constantly being reprinted. It is available in any bookstore.

APPLICABILITY

This work could be considered the cornerstone of the *History of Québec and Canada* course. Teachers can refer to it when teaching units 1.2 (function and impact of the fur trade in the 17th century), 3.2 (geographic shift in the fur trade), 4.1 (economic changes and the impact on Amerindians of the slowdown in the fur trade), 5.2 (Canada's growth problems and their solutions) and 6.1 (characteristics of Canadian society at the time of industrial development in the early 20th century).

COMMENTARY

For reasons that would be interesting to determine, this classic study is little known in Québec and does not seem to be popular among French-speaking historians. For English-speaking Canadians, Innis is practically a cultural guru, but outside this context his book has not achieved much popularity and perhaps never will. This is a work that gives the strong impression of being the final word on a historical question. The book was originally published in 1932, but its references were periodically updated by the author until 1960. We strongly recommend this book, which is an essential reference for anyone wishing to learn about the role of the Amerindians in the history of Canada.

JAENEN, Cornelius J. 1976

Friend and Foe. Aspects of French-Amerindian Cultural Contact in the Sixteenth and Seventeenth Centuries. Toronto: McClelland and Stewart Ltd. 207 p.

CONTENT

This work centres on several aspects of relations between the French and Amerindians in the 16th and 17th centuries. Throughout his book the author's remarks focus on two themes: the ideology of each group and concrete relations between them. Each of the five chapters covers one particular aspect and brings to light contradictions in ideology or between ideology and practice.

The first chapter, entitled "Amerindian Nature", recalls the debate in Europe about Amerindians, who were often kidnapped or put on display as curios. Opinions about them varied widely; they were regarded by some as good savages and by others as depraved barbarians. This dichotomy was a poor indication of the complexity of the different views, since in many cases those who voiced the most favourable opinions were also those who wished to enslave and segregate the Amerindians. On the other hand, those who had the lowest opinion of the Amerindians' intellectual capacities often demanded that they be treated humanely and be given fair economic and political consideration.

Efforts to convert the Amerindians to Christianity, described in chapter 2, are situated in the European context of the 17th century, a period during which missions were taking advantage of a revitalization of religion and mysticism. Jaenen describes the differences between the religious orders and the various ways in which they approached Native peoples. In their fieldwork, missionaries had to contend with enormous translation problems and ideological resistance from the Amerindians.

Direct contacts between the French and Amerindians often suffered from misunderstandings or failure to comprehend the other group. For example, the apparent lack of leadership among the Indians was very puzzling to the French, who often encumbered the Indians with the importance that they, the French, attached to order and hierarchy. In chapter 3 the author recalls disagreements concerning child rearing, education, corporal punishment, treatment of criminals, etc. The Amerindian interpretation of the extensive spread of epidemic diseases during this period reflected their ideological resistance to European culture.

Chapter 4, entitled "Barbarism and Cruelty", centres on the practice of war. In this area as well, the French and Amerindians had different views concerning motivation, tactics and strategies, objectives, treatment of prisoners and even victory. In the Amerindian cultural context, cannibalism was essentially a religious

act practised for symbolic reasons, and not in order to obtain food.

The final chapter broaches the more general question of integration and segregation. Attempts to promote interracial marriages were not very successful, since assimilation often occurred in the opposite direction to that desired, with the *coureurs de bois* joining and adapting to the Amerindians. The formal education of Amerindian children was often taken advantage of as a means to convert and assimilate the Native peoples. By 1675 the failure of this method had been acknowledged, and it gave way to a desire to turn the Amerindians into sedentary farmers living on reserves. Views about reserves varied. Some saw them as a means to speed assimilation, while others were glad that the Amerindians were being protected from the excessive pressures of rapid change. The reserves quickly became refugee camps for converted Amerindians persecuted in their pagan villages and for the survivors of tribal and colonial wars.

In short, the French never ceased to be amazed at the incredible ease with which Amerindian societies were able to integrate outsiders, be they prisoners or European *coureurs de bois*. This seemed all the more remarkable to the Europeans, since they themselves failed in their attempts to civilize and frenchify the Native peoples.

AVAILABILITY

This book is available from two publishers: McClelland and Stewart in Toronto and Columbia University Press in New York City.

APPLICABILITY

History teachers will certainly find it worthwhile to read *Friend and Foe*. In *General History*, this work will add a very original perspective to the major explorations of the 16th century (unit 5.1) and to colonial expansion in North America in the 17th century (unit 5.2). The book, which provides a good account of relations between the French and Amerindians, covers many of the themes of modules 1 and 2 of *History of Québec and Canada*.

COMMENTARY

This captivating work is well worth any history teacher's attention. It does however, pose a few problems, but these can be overcome if the reader treats each chapter as a separate essay. The thesis as a whole is, unfortunately, a little muddled, and does not al-

ways render the complexity of the contradictions or dialectic the author is trying to explain. The conclusion, in which the author attempts to tie the five essays together, does not do justice to the rich documentation and original approach. Nevertheless, those who have read the book know there is more to it than the content of the conclusion.

Jaenen is more at ease with the ideological debates of the 16th and 17th centuries than with Amerindian

cultures. Indeed, it is regrettable that Amerindian nations are treated more or less as a uniform whole and that so-called exotic practices are justified only by cultural relativism. These few criticisms do not detract from this impressive work. Teachers need only supplement their documentation with other works such as the Trigger publications recommended in this bibliography.

JENNESS, Diamond 1977

The Indians of Canada. Seventh edition. Toronto and Buffalo: University of Toronto Press, in association with Ottawa: National Museum of Man, National Museums of Canada, and Supply and Services Canada. 432 p.

CONTENT

Originally published in 1932, this book by Jenness is still one of the key works on the Indians of Canada. The first part consists of chapters on the following themes: languages, economic conditions, food supplies, hunting and fishing, clothing and ornaments, dwellings, voyages and transportation, commerce and trade, social and political organization of the nomadic and sedentary tribes, social life, religions, folklore and traditions, arts, archaeological remains, the origin of the Indians and interaction between Whites and Amerindians. In each chapter a comparative approach is used to highlight the diversity of Native cultures in Canada.

The second part of the book describes the many different tribes that make up the following seven groups: the migratory and the agricultural tribes of the eastern woodlands, the plains tribes, the tribes of the Pacific coast, of the Cordillera, and of the Mackenzie and Yukon river basins and, finally, the Eskimo. Jenness reviews the characteristics of the principal tribes and summarizes their history from the time of their first contacts with Europeans.

AVAILABILITY

There should be no problem, since this book has been republished and reprinted regularly since 1932. It was originally published as Bulletin 65, Anthropological Series No. 15, National Museums of Canada.

APPLICABILITY

This study is solely concerned with what have come to be called cultural traditions. Although it places cultures in a rather rigid and ahistorical framework, it has the advantage of bringing to light the diversity of Native cultures in Canada and of suggesting that these cultures form a vast network covering the

whole continent. For these reasons, this study constitutes a good introduction to the cultural aspect of the Native reality in Canada, although it must be supplemented with documentation on relations between Eurocanadians and the Native peoples. The book can be used discriminately in all Geography and History courses.

In *General Geography*, teachers can use this book to illustrate the diversity of the peoples of the world and, more specifically, the diversity of Native cultures in America (intermediate objective 5.1.1). Current geopolitical borders are obviously not relevant to this approach, in which America is portrayed as the land of the Amerindians and Inuit.

Teachers covering unit 2.2 of *General History* can choose the example of Amerindian cultures forming what can quite rightfully be called a "civilization". Jenness's book also contains information needed to document intermediate objective 5.2.1.

The portrayal of the Native peoples of Québec in *Geography of Québec and Canada* (intermediate objective 5.3.3) should situate these peoples in their cultural context, whose main characteristics are described by Jenness. He also describes the Native peoples' fishing activities, a theme that can be integrated into intermediate objectives 2.3.2 and 2.3.3. By virtue of its thematic and comparative approach, *The Indians of Canada* may prove to be an invaluable work to use in connection with intermediate objective 1.1.3 of the *History of Québec and Canada* course.

COMMENTARY

Jenness brings together in this book the major classical ethnology themes of the Indians of Canada. However, most of the themes are not extensively developed, which means the reader must refer to specialized works for specifics. Moreover, information on the principal tribes is not detailed enough for

the book to serve as the only reference on this subject. In both cases, ethnological knowledge has expanded since 1932 and teachers should supplement their documentation with more recent works. *The*

Indians of Canada is nevertheless a classic of Canadian ethnology and a suitable introduction for anyone beginning their study of the abundant documentation on the Native peoples of Canada.

KAPESH, An A. 1976

Eukuan nin matshimanitu innu-iskueu. Je suis une maudite sauvage. Montréal: Leméac. 238 p.

CONTENT

The author relates the recent history of the Montagnais of the Moisie River, who today live in Sept-Îles and Schefferville. She describes how Eurocanadians used trickery to take control of Montagnais lands and how they proceeded to govern the Native people and tell them how to live. An Kapeshe examines the impact on Montagnais society and culture of the various agents of Eurocanadian society: police, courts, schools, merchants, game wardens, officials of the Department of Indian Affairs, journalists and filmmakers. She tells of how the Indians were dispossessed of their lands, stripped of their culture and reduced to living on unemployment. This process became irreversible as soon as children started to attend school and were forced to learn a foreign culture, a situation that undermined the foundations of their own culture and left them defenseless against Eurocanadian dealings. The author, who herself experienced what she relates, concludes that this is a terrible waste. However, she says that as long as her people are branded as "dirty savages", she will know that they have resisted assimilation and preserved their identity.

AVAILABILITY

No problem.

APPLICABILITY

This book, written in Montagnais and translated into French, gives the Native version of the history of relations between Eurocanadians and Amerindians. Its point of view alone makes it essential for anyone who would like to discuss the Amerindians in class, in that it constitutes a sort of warning against the one-sided view of history instilled in us by our western education.

Those who, when teaching the sources of history (the first few modules of *General History* and *History of Québec and Canada*), would be interested in touching on oral traditions, could refer to the chapter on the discovery of ore in the North.

Furthermore, for Sept-Îles and Schefferville, the whole book is relevant to unit 2.2 in Secondary III when the question of mining is discussed. It is also recommended for use in teaching units 6.1 and 7.3 in Secondary IV. These units review the state of Canadian society and the major transformations that came about between the late 19th century and the Second World War, and during the 1960s and 1970s.

Apart from the fact that it has a regional perspective, this book is also interesting for its treatment of relations between Quebecers and Native peoples. This topic should be discussed at the end of the Secondary IV History program (intermediate objective 7.3.3) and is part of the *Geography of Québec and Canada* program (See unit 6.3 on Native rights and the importance of the North).

COMMENTARY

The Native version of history is too little known and too seldom expressed in writing. This, in addition to the special interest of books written by Amerindians, makes such works indispensable. Kapeshe's book is particularly illuminating and easy to read; moreover, it is written by an Amerindian living in Québec. It could be supplemented by *Qu'as-tu fait de mon pays?* (Montréal: Les Éditions Impossibles, 1979. 88 p.), a book which, in another form, retells the history of the dispossession of the Indians by the various agents of Eurocanadian society.

LA RUSIC, Ignatius E. 1968

From Hunter to Proletarian. The Involvement of Cree Indians in the White Wage Economy of Central Quebec. McGill Cree Project (ARDA no. 34002). Ottawa: Department of Forestry and Rural Development. 59 p.

CONTENT

This article portrays the Cree as part-time or temporary workers in the regions of Mistassini, Némiscau and Waswanipi in the early 1960s. During this period, the Cree experienced simultaneously the economies of the trapper-hunter, the temporary worker and the recipient of social benefits paid by the State to those in need. La Rusic explains this situation and analyzes the inescapable transition from "relative autonomy" vis-à-vis trading posts to "dependence" on employers, consumer goods, money and the government.

AVAILABILITY

This article constitutes Appendix 2 of *Developmental Change Among the Cree Indians of Quebec*, a report edited by Norman A. Chance. It is available in university-level libraries.

APPLICABILITY

This article pertains directly to objective 6.1.3 (living conditions in the hinterland) and unit 7.2 (Québec since 1940) of *History of Québec and Canada*. Information in the article can also be used to enrich unit 3.1 (forest resources and manpower) of *Geography of Québec and Canada*.

COMMENTARY

This short article by La Rusic is interesting in that, while confirming the importance of hunting and trapping for the Cree, it succeeds in establishing a rarely acknowledged fact: the contribution of Indians to the economy of fringe regions. In 1965, La Rusic's point of view was highly original. His article is still very useful today, as it is one of the few works that analyses relations between the Subarctic Amerindians and the dominant society in the early 1960s.

LA RUSIC, Ignatius E. et al. 1979

'Negotiating a Way of Life. Initial Cree experience with the administrative structure arising from the James Bay Agreement. Report prepared for the Research Division, Policy, Research and Evaluation Group of the Department of Indian Affairs and Northern Development, Ottawa. Montréal: ssDcc inc. 178 p.

CONTENT

The three essays in this study analyze from different angles the new structures put into place under the James Bay and Northern Québec Agreement. The first essay explains how a Cree regional authority was created over a ten-year period and how its style was affected by the legal framework from which it was born. The second essay describes the new structures and how they work, while the third, entitled "Rationalizing a Way of Life" (and which we recommend), examines the local impact of the Agreement. In particular, this third essay analyzes the effects of the Agreement on subsistence activities and on the way of life traditionally associated with these. As we know, this life-style has been eroded since the Second World War. In addition, the author puts forward the hypothesis of an emerging social hierarchy based not so much on income as on access to bureaucracy and, therefore, to power. The introduction sets out preliminary notions that help the reader understand the issue. These include a chro-

nology of events from the time the James Bay project was announced in April 1971 to ratification of the Agreement in 1975, a map, basic information on the socioeconomic and demographic conditions prevailing in the Cree communities, etc. Last of all, the Appendix contains an excellent summary of the James Bay and Northern Québec Agreement which, in about 20 pages, sets out the main provisions of this long and complex text often referred to in the media, but which no one has really had the opportunity to read.

AVAILABILITY

Copies of this report can be obtained from the Department of Indian Affairs and Northern Development, Terrasses de la Chaudière, Ottawa K1A 0H4 or from ssDcc inc., 6742, rue Saint-Denis, Montréal H2S 2S2.

APPLICABILITY

This study is concerned with very recent history and even gives future projections. The text entitled "Rationalizing a Way of Life" discusses the issue of the linguistic, political, social and economic costs that must be paid when a Native minority is threatened by the development projects of a dominant society. This issue can be debated at the end of the *History of Québec and Canada* program (unit 7.3).

Teachers of *Geography of Québec and Canada* will find up-to-date information on the Cree way of life and on their numerical and geographical distribution (intermediate objective 5.3.3). The Cree are a people engaged in an accelerated process of transformation, a process that this study helps explain.

Students in Secondary III learning about the importance of the North and strategies for its development (intermediate objective 6.3.2) should be familiar with the main provisions of the James Bay and Northern

Québec Agreement, with the questions the Agreement was intended to solve (such as preserving hunting as an economic activity) and with the effects of the Agreement on Native peoples.

COMMENTARY

This study on the Cree is an original one. In one decade, the Cree have put together complex structures with which to deal with the federal and provincial governments. Nevertheless, the Cree follow the Amerindian tradition whereby their administrative structures and political system are separate from those of the dominant nation but are, at the same time, largely encapsulated by that nation. In this regard, and despite their increasing integration into the Canadian economy, the Cree can be said to represent the "Fourth World". This relatively easy-to-read work transcends the scope of its region and provides an important example for Québec.

LEFEBVRE, Madeleine 1974

Tshakapesh. Récits montagnais-naskapi. Third edition, revised and corrected. Collection Civilisation du Québec, no. 4. Québec: ministère des Affaires culturelles. 171 p.

CONTENT

In Montagnais mythology, Tshakapesh plays the role of a civilizing hero. This figure, who is less popular than the wolverine trickster, is a strange character with supernatural powers who takes it upon himself to exterminate the cannibals. Lefebvre relates seven accounts of this myth, which were recorded at Northwest River, Schefferville and La Romaine. The myth of Tshakapesh is a story with a number of episodes in which the hero repeatedly sets out to hunt squirrels. Although the events are in keeping with a general narrative model, their order may vary in each account.

In structural analysis, as developed by Claude Lévi-Strauss, the myth is the sum of all of its versions, each one being as authentic and valid as the others. None is considered predominant. The variations among different versions form the basis for the study of myths.

To each version the author adds comments, without which readers unfamiliar with Montagnais-Naskapi culture would have difficulty understanding the myth. In this way, she underlines the importance of the bear in the animal world and the respect it must be shown, the rules of socioalimentary behaviour and the sharing of game, hunting methods, meat preparation, the characteristics attributed to certain imaginary beings such as the windigo, etc. All of this information allows us to judge whether the behaviour

of the mythical characters is consistent with usual social standards.

AVAILABILITY

This book is currently out of print at the Éditeur officiel du Québec, but it might be reprinted. It is available in college and university-level libraries.

APPLICABILITY

This book is recommended to anyone studying Amerindians and their mythology. *Tshakapesh* is one of the simplest works that provoke thought on this question. It puts the reader in contact with concrete material, a myth and its variations, and explains the cultural context needed to understand it. The author does not ever do her formal analysis, with the result that the text is not tiresome to read, as is often the case. An introduction to the Amerindian cultures would not be complete without a discussion of mythology, presented as fact, and without value judgments.

In a more concrete way, teachers of *General History* could include mythology in their treatment of pre-Columbian North American civilization (intermediate objective 5.2.1), since this phenomenon definitely existed before the first contacts with Europeans.

In *Geography of Québec and Canada*, Lefebvre's book can be used to cover one aspect of the culture

of Québec's Amerindians (intermediate objective 5.3.3).

Tshakapesh also sheds some light on the Algonquian conception of the world (intermediate objective 1.1.3). However, documentation for this objective of the *History of Québec and Canada* course must be supplemented with works that are intended more as summaries (Speck 1977, Tanner 1979).

Teachers of *General Geography* who wish to stress cultural diversity can introduce this different conception of the world in units 1.2 and 5.1. Amerindian mythology, presented in this context, remains a fascinating field of study.

COMMENTARY

This short study serves as a good introduction to mythology. Lefebvre presents the subject matter in a clear and concise way, without going into useless

philosophical discussions. The author does not hesitate to draw examples for comparison from outside her own body of writing. Indeed, the analysis of a single myth is too restricted to make it possible to draw conclusions on specific themes.

Teachers interested in this kind of lively narrative may wish to read the third part of Rémi Savard, *Le rire précolombien dans le Québec d'aujourd'hui* (Montréal: L'Hexagone/Parti pris, 1977, 157 p.). The myth entitled *Kamikwakushit* gives indications as to how the Montagnais perceive their situation as Indians within an alienating society. In this study on the history of relations between the two groups, the narrator looks at future prospects in a humorous way. Those who read this book will gain insight into the agonizing struggle of the Amerindians, the vitality of their sense of humour and probably their culture as well.

MAILHOT, José 1983

"À moins d'être son Esquimau, on est toujours le Naskapi de quelqu'un". *Recherches amérindiennes au Québec*, vol. 13, no. 2, pp. 85-100.

CONTENT

As a solution to the problems posed by the nomenclature of human groups, Mailhot suggests determining what the various names used in different periods meant. For instance, the meaning of the term "Naskapi" has changed considerably since it was first used in 1643 in the work "Ounachkapioek" to designate a small nation north of Tadoussac. Later on, Laure, a Jesuit missionary, identified the "Ouneskapiouet" on his maps of 1731 to 1733 as the easternmost band of the *Domaine du Roi*, situating them in the lac Achouanipi region. In this period, around 1750, the term "Montagnais" designated all the Amerindian groups inhabiting the territory of the *Domaine du Roi*; the Naskapi were one of these groups.

At the turn of the 19th century, the term "Naskapi" was used in reference to a large number of groups living throughout almost the entire Ungava-Labrador Peninsula. The term lost the precise meaning it had had until then and took on the connotation of geographic and cultural isolation. From this time on, the term "Naskapi" no longer designated a specific group, but rather a category of Indians regarded by merchants, explorers and missionaries as the most primitive. In contrast, the term "Montagnais" was used to designate baptized Indians in contact with Europeans and whose lifestyles were regarded as modified. This classification, first introduced in 1808 by James McKenzie, was the principal one used throughout the 19th century by fur traders and Oblate

missionaries. "Naskapi" was generally used in the 19th century to refer to the Indians of the interior.

As more and more missions became established and as Hudson's Bay Company trading posts were relocated, "Naskapi", which had retained the connotation of isolation, came to refer only to the Indians of the Ungava Bay basin. Toward 1900, many explorers took a real liking to this group, the "Northern Nascaupée", supposedly the most primitive in North America. Twentieth-century anthropologists have fallen into the same trap.

Today, the term "Naskapi" is applied to the Davis Inlet and Schefferville bands, among whom live the direct descendants of the former caribou hunters of the tundra.

The author concludes her study with the comment that "the distinction made between 'Montagnais' and 'Naskapi' constitutes a refinement of the former concept of 'Savage' applied to a specific region" (translation). In the 19th century "Naskapi" ceased to be the name of a territorial group and came to designate a category of Indians considered as "true Savages".

AVAILABILITY

Recherches amérindiennes au Québec is on sale in certain bookstores or at the periodical's office at 6200, de St-Vallier, Montréal H2S 2P5. It is also available in college and university libraries.

APPLICABILITY

In connection with the *General Geography* course (unit 5.1), Mailhot's study shows that cultural diversity is also classified relatively arbitrarily (intermediate objective 5.1.1). The fact that the meaning of the term "Naskapi" has changed over the years is proof that cultural diversity is a phenomenon which we apprehend in many ways. This article also provides a striking counter-example to the theory of migratory movements in the Ungava-Labrador Peninsula. The Naskapi, if such a group exists, have not migrated; only the meaning of the term "Naskapi" has changed (intermediate objective 5.1.2).

This article provides teachers of *General History* with an example of how useful geographical maps are in helping students understand history (intermediate objectives 1.2.3 and 1.2.4).

In addition to its epistemological content, Mailhot's text includes a wealth of information on the history of the Indians of the Ungava-Labrador Peninsula. Teachers of *History of Québec and Canada* will find in the 19th and 20th-century use of the term "Naskapi" an indication of the spread of Eurocanadian influ-

ence in the Ungava-Labrador Peninsula (units 4.1 and 5.2).

COMMENTARY

Mailhot's article constitutes a turning point in works on the Naskapi. Seldom has an author succeeded in presenting so clearly such a complex, highly confusing subject. The results of his research are essential to anyone interested in the history of the Amerindian groups of the Ungava-Labrador Peninsula.

Through the concept of "Naskapi", the desire to distinguish oneself from "the Savages" is refined to an extreme, thus creating "the true Savage", from whom one wishes to be even more distant and different. It is not an honour for anthropologists to have taken for granted this ideological bias that developed in a way similar to the syndrome that has afflicted the Amerindians in our history textbooks (Vincent, Sylvie and Bernard Arcand, *L'image de l'Amérindien dans les manuels scolaires du Québec*, Ville La-Salle, QC: Hurtubise HMH, 1979. 334 p.).

MÉTAYER, Maurice, ed. 1966

I, Nuligak. Toronto: Peter Martin Associates Ltd. 208 p.

CONTENT

Born in 1895 in the Mackenzie Delta region, Nuligak relates his memoirs as a man, a hunter and an Inuit discovering the Western world. With anecdotes and reflections on life, Nuligak's memoirs cover the entire period of his active life.

AVAILABILITY

No problem.

APPLICABILITY

This book could be used in *General Geography* to illustrate the adaptability of man to cold climates (intermediate objective 5.3.3).

It might also be used in *General History* to demonstrate the value of oral history as a source of historical information (unit 1.2). It could also be applied to intermediate objective 7.2.3 dealing with the disparity of change in the modern world. Nuligak's memoirs are a good example of intercultural relations as experienced and perceived by an Inuit. In this respect, they could also serve to document intermediate objective 6.1.1 of the *History of Québec*

and *Canada* program, in presenting a good picture of the Canadian reality at the start of the 20th century. The situation of the Mackenzie Delta region of the 19th century can be used to exemplify conditions as they existed in the East during the two previous centuries. If judged appropriate, the book may be used with some discrimination to document intermediate objective 1.2.3, as well as unit 2.2 dealing with daily life at the time the first Europeans arrived.

COMMENTARY

Nuligak, like Kapesch (1976) or Mestokosho (Bouchard 1977) who are equally recommendable, shares with us his version of Inuit life in the Mackenzie Delta at the turn of the century, his perception of the White man's world, as well as his attachment to his own identity as a good Inuit hunter. The book is easy to read, interesting and at times captivating, and might even be listed as recommended reading material for students.

A good complement to Nuligak's memoirs is Thrasher's book (1976), which recaptures the essence of Nuligak's narration and continues it through the second half of the 20th century.

MOORE, Kermot A. 1982

Kipawa: Portrait of a People. Cobalt, Ont.: Highway Book Shop.
171 p.

CONTENT

The lands of the Nishnabi, as the Algonquins and Ojibwas of the Ottawa region are called, were opened up to Eurocanadian development during the second half of the 19th century. Forestry activity began there around 1870. The Algonquins adjusted to the needs of this industry by beginning to grow vegetables to supply logging camps and by harvesting hay for the horses used in forestry operations. At the turn of the century, the Algonquins, some of whom were descendants of marriages between Indians and fur traders or the first lumberjacks to settle in the area, were changing their lifestyle. These nomadic hunters were gradually grouping together to form small villages such as Hunter's Point, Wolf Lake and Brennan Lake, whose economies were based on forestry activities and the traditional exploitation of wildlife resources for food and furs.

Tourism began several years after the Canadian Pacific Railway was extended as far as Temiskaming in 1894. During the 1920s and 1930s, the Algonquins acted as guides for tourists, sport fishermen and hunters, most of whom came from the United States. After the Second World War, the mapping of the territory and the network of roads built for the forestry industry enabled a new class of sport fishermen and hunters with modern equipment to infiltrate the hinterland without the help of the Algonquins. The Québec government took steps to regulate hunting and fishing, but gave no consideration to the situation of the Indians and Métis. The author discusses the private club system and its replacement in 1978 by Management and Conservation Zones (ZAC) and Controlled Harvesting Zones (ZEC). The trapline system established in the region in 1947 also favoured non-Native people.

In the 1940s, the Department of Indian Affairs pressured the Algonquins living in small communities to group together in the village of Kipawa. In 1979, ownership of the land on which the Métis and Indians had built their homes was claimed by the Gordon Creek Improvement Company, which demanded considerable sums from the occupants. This led to the blocking off of the main road. The Algonquins decided to broaden the discussion to include the question of aboriginal rights, which they had never relinquished.

AVAILABILITY

No problem.

APPLICABILITY

This book is particularly suited to the *History of Québec and Canada* course, since teachers can use it to relate regional history with trends in the history of Canada. It is important to show how industrialization, exploitation of natural resources and expansion of communications networks during the 19th century affected certain regions in which Native people were still a majority. The Algonquins reacted very rationally to this new situation, weighing the pros and cons of their involvement and striking a balance between wage work and traditional activities in order to improve their standard of living. *Kipawa: Portrait of a People* presents the major aspects of social and economic reality in the late 19th century (unit 5.2). The economic growth between 1896 and 1929 was felt very strongly in the Ottawa region which, during this period, was rich in natural resources and was used as a recreation area by wealthy sportsmen (intermediate objective 6.1.2). The forestry industry was hard hit by the economic collapse of 1929, and the 1930s were difficult times for the Algonquins (unit 6.2). Moore's book can be used by teachers to document living conditions in this region during the period covered in module 7. It also broaches the issue of Québec government involvement in the areas of natural resources and tourism, areas of jurisdiction that brought the government into contact with the Amerindians.

Teachers of *Geography of Québec and Canada* will find useful information in this book for adding historical insight to unit 3.1 on forest resources and module 6 on economic development. In this module, it would be appropriate to expand on the notion of development by discussing the local impact and perceptions of phenomena which are classified as development.

COMMENTARY

This book broaches most of the themes traditionally dealt with in the anthropology of the Native peoples of northeastern North America. However, for information on prehistorical themes, on the appropriation of hunting grounds, resource conservation and spirituality, readers should refer to other works recommended in this bibliography (Wright 1979, Cox 1973, Speck 1977, Tanner 1979). Moore subscribes totally to the theory that Amerindian civilizations were wiped out by epidemics. This theory is certainly quite

interesting, but the facts advanced by the author do not support such a conclusion.

The text also has some editing deficiencies. Certain ideas are repeated needlessly and the content of the chapters overlaps. A number of subjects are dealt with too briefly for the uninformed reader, with the result that the author's statements appear unfounded. For example, readers have to know that registered traplines are part of the Québec government's overall policy regarding the exploitation and conservation of fur-bearing animals.

Despite these shortcomings, the book is very interesting, as it describes how the ordinary people and the traditional economy adjust to change, a question

which, for the Algonquins, is not theoretical. The author also relates many anecdotes that give the reader insight into the colonialism of which the Amerindians are victims.

The situation of the Métis is dealt with very subtly. The author discusses their origins and how they adopted a sedentary lifestyle. The Métis have very close ties with Treaty Indians, with whom they share the same culture. Last of all, the author explains differences in the current stances of the two groups from the point of view of their demands and the organizations that represent them. Determination of Indian status is at the heart of this problem.

O'MALLEY, Martin 1976

The Past and Future Land. An Account of the Berger Inquiry into the Mackenzie Valley Pipeline. Toronto: Peter Martin Associates Ltd. 281 p.

CONTENT

This book traces the stages of Judge Berger's inquiry. The Berger Report is also recommended in this bibliography (Berger 1977). The importance of the Berger Inquiry lies not only in the fact that it dealt with the pipeline construction project, but also in that it became a public forum wherein the future of the North was discussed. In this context, then, Northern society is no longer a passive object being studied from the point of view of outside influences; rather, it assumes a significant role in the definition of its own interests and destiny. Thus, Northern inhabitants become the protagonists in the political debate surrounding the exploitation of resources in Northern territories: What happens when the local people reject the type of development designed for cities? Should national public interest take precedence over the wishes of a region's inhabitants?

O'Malley, a renowned journalist, followed the development of the pipeline project from the very start. By reproducing excerpts taken from transcripts of community hearings held in 1975 and 1976, he focuses his attention on the views of the people living in this region. O'Malley restores the human element to the debate. Ideas are presented by the main characters throughout 45 short chapters, which are interspersed with statements by all those who are concerned with the future of North. The author's arguments, the views of the inhabitants and the testimonies of the experts are all interwoven into a public dialogue which is still very relevant.

AVAILABILITY

As the book has been well distributed, there should be no problem in obtaining it.

APPLICABILITY

Teachers of *Geography of Québec and Canada*, units 4.2, 4.3 and 6.3, cannot ignore the concerns arising from Justice Berger's inquiry. Exploitation of the North's non-renewable resources poses not only environmental and technical problems, but also requires a development policy which respects the views and rights of the local people. *The Past and Future Land* provides a very good background description of the not-so-distant era which gave form to the main arguments of this problem.

Unit 7.3, the last in the *History of Québec and Canada* program, should remind the student of the debates which are at the heart of present concerns. By combining an analytical approach with journalism, O'Malley presents a sensitive interpretation of recent events, which will stimulate the student to follow what is presently going on in this area.

Depending on the teacher's interest, certain chapters of this book could be recommended as reading for the students.

COMMENTARY

The Past and Future Land explains, in everyday language, why the people of the Mackenzie Valley felt that the proposed development was not beneficial. Students in Secondary III and IV should be able to understand that opposition by people in outlying regions to projects thought up by and for urban centres, is based on logical reflection, and that it is not merely the "resistance" of traditional societies to modernism. These students will acquire a more critical perspective of the notions of progress and development, which are also questioned by Watkins (1977).

PELLETIER, Gaby 1982

Abenaki Basketry. Mercury Series, Canadian Ethnology Service, Paper no. 85. Ottawa: National Museums of Canada. 118 p.

CONTENT

Starting from 1880, Pelletier traces the commercial development of basket-weaving among the Odanak Abenakis. At the beginning of the 20th century, a large portion of the community's wealth came from this activity. Today, the art of basketry has become a pastime practised almost exclusively by the elders. One wonders how such a lucrative industry could have become so incidental to the economy.

The author divides the story into three stages. During the prosperous period from 1880 to 1920, families who made the baskets went each year to resort areas in New England to sell their product. There, they found a rich and constantly changing clientele. At the turn of the century, a few wholesalers in Montréal, Toronto, Québec City and New York realized that dealing in Indian crafts which appealed to Victorian taste could generate considerable profits. C.N. Saba was one of the most important merchants of this period. Through the publication of catalogues, he was able to offer Abenaki products to a very large market. Saba also furnished materials to his basket-makers, who were thus able to work throughout the year.

The years from 1920 to 1945 could be called "Launière's period" as this dealer gained almost total control of the market after eliminating his competitors. Launière owned two factories, one in Pierreville and the other in Loretteville, which kept basket-weavers employed full-time. In addition to materials, he supplied tools, molds in particular, in order to ensure uniform sizes, as baskets were sold by the dozen. Since the Abenaki craftsmen had abandoned their annual journey to resort areas, they now had to do business with Launière. Although the market in the United States was still relatively good, Launière took advantage of the Depression to lower the prices he offered his workers. He also introduced less expensive new materials such as Hong Kong cord, and plastic and paper cords in order to maintain his profit. From 1930 on, young people were no longer encouraged by their parents to learn the trade. The meagre income did not justify the effort involved in acquiring the skill necessary for preparing and weaving splint ash and sweet grass.

The decline of this industry, already felt during the Depression when profits changed hands from the craftsmen to the dealers, was accelerated by the introduction of aluminum and plastic containers during the 1940s. During the third period, from 1945 to the present day, the profit margin diminished steadily and the volume of production dropped. By the beginning of the 1960s, basketry was no longer a profitable economic activity. The last dealer, Jean-Paul

Grenier, turned his attention to mass-producing tourist items. These items had very little in common with the crafts made and sold by the Abenakis at the beginning of the 20th century. Today, the last basket-weavers, aged 70 and over, practise basketry only because they like this particular art form.

By comparing the style and construction of the baskets with those made by the Micmacs, Maliseets, Passamaquoddies and Penobscots, the author concludes that Abenaki specialization in decorative basketry was mainly due to their clientele at the end of the 19th century. Changes in the art of basketry came about as a reaction to pressure from dealers who demanded a larger volume of production without being interested in particularly original work. Modifications in the method of production consisted in giving up decorative motifs which required several hours of work, in using molds to make dimensions uniform, in changing the elements of construction, such as the width of splints, to speed up production and, finally, in replacing the original materials with cheaper ones.

AVAILABILITY

Books in the Mercury Series are available in bookstores which stock Government of Canada publications, or may be obtained directly from Order Services, Publishing Division, National Museums of Canada, Ottawa K1A 0M8.

APPLICABILITY

Although it deals with the specific occupation of a cultural minority group, this study might be used in *General History* to illustrate economic changes in the current century (unit 7.1). Topics found in this study include the use of new means of communication (the catalogue, for instance), changes in the organization of work, mass production, periods of prosperity and crisis, as well as transformations in the roles of men and women.

Teachers of *History of Québec and Canada* might use *Abenaki Basketry* as a case study covering modules 5, 6 and 7. Pelletier shows how the basketry economy fits into the North American market. This example, which is applicable to the Rive-Sud area, is also of interest to the southern half of Québec, where Indian crafts have undergone similar development.

COMMENTARY

Pelletier's study describes the introduction of Abenaki basketry into the North American economy and the price paid by craftsmen when they lose control

of product distribution or when their product is no longer competitive. This approach is more than relevant, since a large portion of the economy of southern Québec Native people is tied up in the market. From a historical point of view, we learn that at one time crafts represented a prosperous industry which produced good-quality utilitarian objects appreciated by consumers.

The section of the study dealing with the products themselves is amply illustrated. The author classifies

the material according to a system of functional typology. Analysis of the material is presented in outline form. The teacher who wishes a more in-depth analysis of this kind of data might read the 1937 study by Frank G. Speck, "Montagnais Art in Birchbark: A Circumpolar Trait" (in *Indian Notes and Monographs*, Museum of the American Indian, Heye Foundation [New York], vol. 2, no. 2, pp. i-x, 45-157).

PONTING, J. Rick and Roger GIBBINS 1980

Out of Irrelevance: A Socio-political Introduction to Indian Affairs in Canada. Toronto: Butterworth and Co. (Canada) Ltd. 360 p.

CONTENT

This book by Ponting and Gibbins deals with "Indian affairs", defined as the relationship between the federal government and Native people. In the first chapter, the authors show the development of jurisdiction over the Indians, from the colonial era to 1969, and they introduce the various ministries through which government authority has been exercised. Under cover of civilizing or protecting the Indians, government policies have sought to integrate individuals and take over Indian land.

The second part of the book illustrates the extent of the administration of Indian affairs, which comes under the Indian/Inuit Affairs Program of the Department of Indian Affairs and Northern Development. Brief mention is made of the method of operating by region and district, the system of budget allocation and the expenses incurred from 1970 to 1979.

The third part of the book is entitled "The Politicization of Indian Affairs" and focuses on the history of the National Indian Brotherhood. Since the beginning of the 1970s, Indian affairs are no longer limited to administration, and are increasingly the subject of political discussions. Indians are seeking to maintain political relations with the Canadian government. The purely administrative role of the Department of Indian Affairs is therefore under heavy criticism and is being transferred to various Native organizations. These, however, are still dependent on the financial aid they receive, almost exclusively, from the federal government.

Acknowledging the fact that they have no thesis, Ponting and Gibbins nonetheless present their views on the importance of Native people in Canadian society (See their Introduction). At the start, Europeans were dependent on the Indians for their survival, and later needed them as military allies and fur producers. Nevertheless, as the demographic balance tipped in favour of the Eurocanadians and they held undisputed military superiority, as the fur trade was

supplanted by other industries and trades, and as Indian lands were acquired through treaties, the Indians gradually found themselves relegated to a position of irrelevance in relation to Eurocanadian society. Over the past few decades, the Indian issue has come up again in current debates, hence the title of this book. In fact, Indian lands offer great energy development possibilities for the Western economy, and the existence of aboriginal rights is being taken more seriously.

In short, *Out of Irrelevance* constitutes a good documentary work on the Indian/Inuit Affairs Program and on the National Indian Brotherhood, in other words, on the administration and politicization of Indian affairs — a statement which reflects the general tendency to transfer the administration of programs to bands or regional Native organizations.

AVAILABILITY

No problem.

APPLICABILITY

In the first chapter of *Out of Irrelevance*, teachers of *History of Québec and Canada* will find a brief synthesis or recapitulation of the relations between the British and Canadian governments and the Amerindians, from the 18th century to the present day (modules 3 to 7). The large amount of data on the politicization of Indian affairs from 1970 to 1979 makes this book especially applicable to unit 7.3.

The bureaucracies of Western societies have grown prodigiously over the past few decades. The organization of the Department of Indian Affairs and Northern Development might be given as an example of this phenomenon within the context of module 7 of the *History of Québec and Canada* program. The comparison between bureaucratic organization and the present situation of Native people could serve to illustrate the dramatically uneven devel-

opment of the two (intermediate objective 7.2.3 of the *General History* program), a fact which does not prevent Native people from adopting a bureaucratic mode of operation or from participating in it.

Chapter 2, entitled "A Socio-demographic Profile of Indians in Canada", could be used for the *Geography of Québec and Canada* program, unit 5.3.

COMMENTARY

The value of this book lies in the richness of the assembled documentation. Thus, teachers can

either use those parts of the book that interest them, or can search directly for data relevant to their courses. The logic behind the text's subdivisions is unclear. In addition, it would have been better if the authors had presented the accounting figures in constant dollars so as to indicate that portion of the increase which is due to inflation. In this way, readers might have been surprised to note that budgetary increases are not always as dramatic as they seem at first.

RICHARDSON, Boyce 1975

Strangers Devour the Land. The Cree Hunters of the James Bay Area versus Premier Bourassa and the James Bay Development Corporation. Toronto: Macmillan of Canada. 342 p.

CONTENT

This book can be considered as a report on the events which led to the signing in 1975 of the James Bay and Northern Québec Agreement. Richardson emphasizes the differences between the Cree position and the hydroelectric development project: a few groups of Indian hunters clash with Québec's Premier. To illustrate this outstanding period in the recent history of Québec and of the Cree of the James Bay region, Richardson uses numerous short descriptive scenes, whose layout creates a strong impression of contrast. The author uses many of his own observations to support the fundamental structure of the book.

This work introduces the reader to the Cree culture, the James Bay region, the principal settlements and the people involved in the legal procedures and negotiations. It cannot be said that the government is presented with quite the same sympathy.

AVAILABILITY

Strangers Devour the Land is available in college and university-level libraries. As the book was reprinted in 1977 and published in paperback, copies may be found in secondhand bookstores.

APPLICABILITY

Richardson's work could prove to be particularly interesting for teachers of the *Geography of Québec and Canada* program when they are teaching water utilization methods (intermediate objective 2.3.2), hydroelectric production in Québec (unit 4.1) and

energy as a factor in development (unit 4.3). *Strangers Devour the Land* lends a critical perspective to the discussion of these topics, taking into account the viewpoint of the Cree. Teachers might continue with this train of thought in unit 6.3.

This book discusses several themes dealt with in unit 7.3 of the *History Québec and Canada* program, particularly State intervention in the economy, cultural diversity in Québec and the rights of Native groups.

COMMENTARY

A journalist by profession, Richardson bases his book on current events and his primary aim is to impress, inform and convince the public. This complex work, whose form alternates between that of a narrative and that of a series of reflections, contains numerous observations and data skilfully related by the author. The reader is made to feel the situation experienced by the James Bay Cree.

The Cree are not the first Indians in Québec to experience the pressures of hydroelectric development. Before them, the Attikameks and Montagnais found themselves in the same situation because of hydroelectric projects no less spectacular in scope (See Charest 1980). Richardson does not mention these previous projects.

Teachers seeking a critical analysis of the James Bay project might read Richardson's *James Bay. The Plot to Drown the North Woods* (San Francisco, New York: Sierra Club, in association with Clarke, Irwin and Co. Ltd., Toronto and Vancouver, 1972).

ROBERTSON, Heather 1970

Reservations Are for Indians. Toronto: James Lewis and Samuel. 303 p.

CONTENT

Indians have become the negative image of Canadians, a living expression of attitudes and emotions the latter are trying to suppress. Indians are an integral part of the Canadian experience, yet their presence and role remain poorly understood. *Reservations Are for Indians* deals primarily with human problems. Robertson portrays the sordid situation of the Amerindian communities of the Prairies, and describes the vicious circle of dependence and poverty. The book is made up of 13 chapters, each with a different point of view, but all focusing on the phenomenon of reservations. The author reveals the absurdity of the Canadian Indian's plight. The slogan, "We're People First, Not Just Indians", which appeared on a poster during an Edmonton demonstration put on by the people of Hay Lake, Alberta, admirably summarizes the drama of Indians in Canada.

The segregation of Indians is a process for which several parties are responsible, the first being the Canadian government. The philosophy of race separation prevailed in the negotiation of treaties (chapter 5). The law on Indians, adopted in 1880, derives from the same segregationist logic (chapter 6), thereby turning reservations into nothing more or less than human zoos. As a corollary, while it has become the prerogative of Indian Affairs to act as specialized representative in regulating the so-called Indian problem, this agency is inadvertently aggravating it.

Robertson also describes the creation of the Hay Lake Reservation (chapter 2) and daily life at Norway House (chapter 4), be it the seeming idleness of the people, their miserable living conditions, obsession with disease, chronic poverty or dependence on transfer payments. The few relationships maintained by Canadians with Native people are limited by the ideology projected on the Indians, with the unique result that people no longer even believe the evidence of their senses. In this light, the situation of the Indians is almost unreal. Yet, the facts speak for themselves: epidemics, malnutrition and all the problems classified as societal, such as delinquency, alcoholism, poor academic achievement, suicide, high rates of imprisonment and violent deaths, and so on (chapters 7, 8 and 9). The fact is that Indians pay dearly for their special status. The only way to draw attention to the situation is to shock Canadians who adhere to established ways of thinking (chapter 11). The author condenses and exposes most of the prejudices against the Indians.

At the local level, interethnic relations are affected as much by ignorance and misunderstanding as by

economic conditions. The local market does, in fact, need the money put into the Indian communities. Furthermore, the Indians show themselves to be perfect consumers. Even so, exchanges between Indian reservations and small, neighbouring White communities are rare, meagre and stereotyped (chapter 10), although many similarities should bring such groups closer together (chapter 12).

As an epigraph to her book, Robertson quotes the following evocative comment made by a man in Hay Lake: "The government has us in a little box, with a lid on it. Every now and then they open the lid and do something to us and close it again."

AVAILABILITY

As this book has been reprinted several times, there should be no problem in obtaining it. It was also published by James Lorimer and Co. of Toronto. If the book is not available in bookstores or from the publishers, it is sure to be found in libraries and secondhand bookstores.

APPLICABILITY

For several centuries, the fate of Native people has been determined by the place accorded them by Canada. In this sense, the expression "Canadian Indians" is very significant. The unique legal status of Indians in Canada and the reservation system have become the common denominator of their present situation. These measures transcend the cultural and linguistic differences between the various aboriginal nations. Teachers of *Geography of Québec and Canada* must take this phenomenon into consideration when characterizing Native people (intermediate objective 5.3.3).

The Indians have been relegated to the sidelines of Canadian history, and the present conditions of their existence are more than disconcerting. *Reservations Are for Indians* paints the other side of the Canadian saga and of territorial expansion in the Prairies (intermediate objective 5.2.1). The book shows how the Amerindian issue is closely linked to the very definition of Canadian reality (intermediate objective 6.1.1). In general, in addition to a viewpoint that helps to elucidate the reservation phenomenon, teachers of *History of Québec and Canada* will find in Robertson's book a treasure of information allowing them to incorporate the Indian reality into modules 5, 6 and 7 of their program.

COMMENTARY

Reservations Are for Indians is the picture of a wretched situation, continuing misunderstanding, a

dialogue between the deaf and a limited way of life. Robertson describes a human situation which also happens to be Indian. It is difficult to see how a situation which has been deteriorating for so long could be resolved in a short time. Nevertheless, the

reader is made to understand clearly the absurdity of continuing along the present path, which involves shameful waste, not only of material resources but also of human lives.

ROGERS, Edward S. 1963

The Hunting Group — Hunting Territory Complex among the Mistassini Indians. National Museum of Man, Bulletin 195, Anthropological Series no. 63. Ottawa: Department of Northern Affairs and Natural Resources. 95 p.

CONTENT

In this monograph, Rogers conducts a general survey of the ethnology and history of the Mistassini Cree. He analyzes the composition of the hunting group and the range of their hunting territory. Information taken from existing publications and from an on-the-spot survey carried out in 1953-1954 is presented in the following order: the physical and wild-life environment, a historical sketch from early contacts up to the 1950s, the characteristics of social organization, the means of subsistence and the annual cycle of activities. The author describes the largest and smallest units of social organization, the band and the nuclear family. Between these two, the hunting group formed of a few nuclear families is the basic social unit for the greater part of the year.

Roger's approach to the debate on hunting groups and territories is to treat these two elements as independent variables. The composition of the hunting group varies according to ecological, religious and socioeconomic criteria. On the other hand, the development of hunting territories from less restricted hunting areas is explained as a historical phenomenon which arose from Cree participation in the fur trade. The author ends his study by placing his data within a historical context and by comparing his conclusions with those of Speck, Eiseley, Cooper, Bailey, Jenness, Leacock and Steward.

AVAILABILITY

This report of the National Museum of Man is available in university-level libraries.

APPLICABILITY

This book is applicable in several respects to secondary school history programs, as it contains a descriptive synthesis of the social organization of a band of Subarctic Algonquian hunters and analyzes the historical consequences of the fur trade in this region. These elements might be integrated into unit 5.2 of the *General History* program even though the phenomena described by Rogers pertain to the period from 1600 to 1955. For this reason, the book is relevant to all modules of the *History of Québec and Canada* course; its theme, however, especially matches the content of intermediate objective 1.1.3 and unit 1.2.

COMMENTARY

Roger's book is situated midway between the two antagonistic positions in the debate on hunting territories. By treating hunting groups and hunting territories independently, the author is able to present the facts objectively without getting into controversy too soon (Cox 1973).

The book presents the main characteristics of the Northeast Algonquian social organization. Each of the three levels discussed is defined in the light of its relevance to the economic, political and religious activities which take place during the year. The author points out a certain amount of flexibility in the hunting territory system and the mobility of individuals within the hunting groups. These phenomena are described in detail by Tanner (1979).

SALADIN D'ANGLURE, Bernard 1984

The Word Made Stone. The Life and Work of Davidialuk Alasuaq, Inuit Artist of Northern Quebec. Québec: Inuksiutiit Association inc.

CONTENT

Through close contact with an artist, *The Word Made Stone* transports us into the history and culture of the Inuit of Québec's arctic region. In the first part of the book, Saladin d'Anglure attaches considerable importance to symbolism in reconstructing Davidialuk Alasuaq's life story. The birth of the child, the place he assumes within the family, and the events which influence his early years, though they took place prior to his birth, all familiarize the reader with the Inuit world. Inheriting knowledge passed on by his namesake, Davidialuk learned about the land and animals; he developed his talents as a hunter. From 1921 on, he discovered the world of the Whites: merchants, missionaries and policemen. He lived through a period which saw his society threatened, sometimes struck by misery and increasingly in the control of the Whites. Davidialuk illustrates this transition by means of his sculptures.

The second part of the book follows the various stages in the making of a piece of sculpture. From choosing the stone to polishing it, the presentation of techniques is interspersed with commentaries by the artist on his work and tools.

The main themes treated by Davidialuk, and forming the basis of the third part of the book, are dealt with according to their relationship to myths and beliefs, man's destiny and daily life. The artist's main sources of inspiration are the fantastic, the tragic and the unusual. All the sculptures presented in the book refer to specific tales or events.

The author concludes by referring to the metaphor which also serves as a title for the book: "Feeling his culture threatened by the slow but inexorable seizure of Inuit hunting grounds by the Whites, by the growing psychological dependence of Inuit children in White schools and by the economic dependence on market and industrial capitalism, it is as though Davidialuk wished to erect, between this threat and his people, a wall of living stones, a veritable rampart whose petrified word would arouse guilt feelings in the Whites." (translation).

AVAILABILITY

This book was first published as *La parole changée en pierre*, in no. 11 of the collection "Les Cahiers du Patrimoine" of the ministère des Affaires cultu-

relles. The English version may be obtained in bookstores or by writing to Inuksiutiit Association inc., Département d'anthropologie, Université Laval, Québec G1K 7P4.

APPLICABILITY

This book sheds light on the concept of cultural diversity, which teachers of *General Geography* must present in unit 5.1. A good dose of intercultural understanding is also necessary for the characterization of Native people in the *Geography of Québec and Canada* course (intermediate objective 5.3.3), in order to avoid the oversimplification which often plagues this type of endeavour.

The Word Made Stone is also recommended for teachers of *General History* (module 7) and *History of Québec and Canada* (modules 6 and 7) in the event that they wish to add comments on the colonization of northern Québec and its repercussions on Native people to their discussions on the current century. Saladin d'Anglure's book is not a history textbook, but it does present a somewhat different perspective on these issues.

COMMENTARY

Both the content and form of *The Word Made Stone* have many qualities. The book dispels the stereotype which was starting to take form in the vague association: "Inuit" equals "soapstone sculpture". Only sound information can resolve the problem behind this limited formula. Saladin d'Anglure offers readers the possibility of better understanding both the production of soapstone sculptures and the Inuit culture. One finds out about the stages involved in shaping these sculptures, the artist's personal involvement and ingenuity, as well as the themes and circumstances behind several of his works. One also learns about various aspects of Inuit culture, the history of the Québec Arctic, certain myths and beliefs, unusual and tragic events, and a multitude of other details, which, added together, make Inuit sculpture a thing of beauty and deep meaning. This book represents a milestone on the path towards intercultural understanding.

SEALEY, D. Bruce and Antoine S. LUSSIER 1975

The Métis. Canada's Forgotten People. Winnipeg: Manitoba Métis Federation Press. 200 p.

CONTENT

Interbreeding, defined as the union between persons of different ethnic backgrounds, has resulted in the formation of a group of people with their own individual identity, who have played a role of primary importance in the history of the Canadian West. Unlike the mixed-bloods of the East, who were quickly absorbed either into the Indian tribes or into Euro-canadian society, the Métis of Western Canada aspired to become a nation. Until 1885, they formed a first-rank economic force in the territories which are now Manitoba, Saskatchewan and Alberta.

Descendants of the fur traders, the *coureurs de bois* and the Indians, the Métis adopted a mixed culture. Their semisedentary way of life depended on hunting, the fur trade and a rudimentary type of agriculture. At the end of the 18th century, they were very actively involved in the fur trade and in the transport of freight by cart or York boat. They were also the main hunters of buffalo and occupied hunting areas left vacant by the Indians who had been decimated by epidemics.

Around 1810, the Métis developed a feeling of their own identity in reaction to the arrival of the first group of farmers, the Selkirk settlers, and to the war which was waging between the Hudson's Bay Company and the Northwest Company for control of the fur trade. The rival companies clashed over the issue of the establishment of settlers and the distribution of pemmican, dried meat which at that time constituted the basic foodstuff for the region's entire population.

The Hudson's Bay Company, which monopolized the Northwest from 1821 on, wanted to control both the trade and the government of the new Red River colony which was made up of a growing number of Métis. In order to escape the monopoly, the latter established a trade route towards St. Paul, Minnesota. During the 1850s, annexation to the United States was considered. Canadian politicians, who were starting to view the Hudson's Bay Company as a hindrance to the development of agriculture in the West, did not take well to this political inclination. The year 1870 marked both the end of the Company's authority over Rupert's Land and the beginning of Métis resistance.

Within the new constitutional framework of the Canadian State, the province of Manitoba and the Northwest Territories, the Métis were no longer afforded the protection they wished against encroachment upon their land. On two occasions, in 1869-1870 and 1885, they took up arms and were defeated. Following the 1869-1870 Red River insurrection, the survivors dispersed. Certain groups

were assimilated into the new waves of French Canadian immigrants, while others were incorporated into the Indian tribes of the Prairies. The group which established itself in what is now Saskatchewan and Alberta preserved its identity and semisedentary way of life as farmers of small plots of land and as buffalo hunters. This same group gave the impetus to the Northwest Rebellion in 1885, and dispersed after the Batoche defeat. Some of these Métis were received as political refugees by the United States, while others settled around Le Pas in Manitoba. The last of these Métis took refuge in the Mackenzie River region. Sealey and Lussier explain the causes which led to the rebellions, put Riel's contribution into perspective and outline the situation of the various Métis groups following the dispersals.

Beginning in 1890, many Métis were forced to abandon hunting as a way of life, thus becoming increasingly dependent on seasonal employment in the agricultural sector. The Métis became a forgotten people on the fringes of Canadian communities and Indian reservations. Nevertheless, there are a few Métis communities which have survived and preserved their identity. After World War II, machines replaced a considerable portion of the manpower used in agriculture. Many Métis went to the cities, where they attended Friendship Centres. Today, non-status Métis and Indians are often found in the same political associations despite their different interests.

AVAILABILITY

This book has been reprinted several times and may still be available from the publisher: Manitoba Métis Federation Press, 18th Floor, 275 Portage Avenue, Winnipeg, Manitoba R3B 2B3. It is also available in university-level libraries.

APPLICABILITY

This book is strongly recommended for all modules of the *History of Québec and Canada* course as it presents clearly and concisely all the periods in the history of a region and a nation. Starting with the fur trade and its social repercussions (units 1.2 and 2.2), the authors trace the development of this trade in Western Canada and describe the competition of the rival companies (units 3.2 and 4.1). Sealey and Lussier bring to the fore the role of the Métis in Canada's development (unit 5.1). Métis participation in the economic expansion of the early 20th century was very uneven (unit 6.1) and the present situation of those who have not adapted to industrialization is hardly enviable (module 7).

Every Social Studies teacher may find examples in this book which are applicable to other modules. For *General Geography*, this book documents numerous migratory movements (intermediate objective 5.1.2), a semisedentary way of occupying the land (unit 5.2) and the specific adaptation of a people to the environment within a particular socioeconomic context (unit 5.3).

For *General History*, *The Métis* clearly illustrates the concepts of society and history (unit 1.1). This book also presents a mode of adaptation that is halfway between nomadism and a settled way of life (unit 2.1). Teachers will also find the essential elements needed to describe colonial expansion in North America (unit 5.2), and the conditions of groups who did not take part in development because they were dispossessed (module 7).

For *Geography of Québec and Canada*, this book offers a useful historical background to agriculture (units 3.2 and 3.3) and development (unit 6.1) in Western Canada. The category "Métis" must be integrated into the description of the Canadian people (unit 5.3).

COMMENTARY

This book is a model of clarity in its endeavour to sort out our knowledge of the Métis in Western Can-

ada. Sealey and Lussier present a historical synthesis of the Métis up to their present situation, always identifying the pertinent elements of the economic, technological, jurisdictional, political, ideological and cultural contexts. This book offers the information essential to any commentary on the historical and contemporary situation of the Métis in Western Canada.

On the subject of land claims, the reader might refer to Harry W. Daniels, *The Forgotten People: Metis and Non-status Indian Land Claims* (Ottawa: Native Council of Canada, 1979, 99 p.). Teachers wishing to keep up on the latest research on the Métis should consult Antoine S. Lussier, ed., "The Metis Since 1870" (*The Canadian Journal of Native Studies*, vol. 3 [1983], no. 1, 242 p.).

Research on the history of the Métis in Québec is still in its embryonic stage. We are obliged to say that, for the moment, we cannot make any recommendations in this area.

SNOW, Dean R. 1978

"Eastern Abenaki". In Bruce G. TRIGGER, ed., **Northeast**, vol. 15, **Handbook of North American Indians**. Washington, D.C.: Smithsonian Institution, pp. 137-147.

CONTENT

At the time of contact, the territory of the Eastern Abenakis covered the Penobscot, Kennebec and Androscoggin river basins in present-day Maine. During the 17th and 18th centuries, many wars decimated the numbers of Indians living in this region, and forced some groups to emigrate. Between 1675 and 1759 the Eastern Abenakis were involved in five colonial wars. These Indians always sided with the French, who gave them supplies, but their commercial exchanges with the English were also crucial to them. Ideologically linked with the French and economically with the English, the chiefs of the Eastern Abenakis believed that their survival lay halfway between the two colonial powers. While certain tribes became mercenaries for one side or the other at the time of the colonial wars, the Eastern Abenakis stood alone and constituted a third force. The strength of this force was nonetheless diminished during the course of the wars, and by the effort to push back the English colonists who sought to settle in the region. Encroachment on the part of the col-

onists caused some of the Eastern Abenakis to settle in the villages of Bécancour and Saint-François in Québec. When the French and Indian War was declared in 1755, the Penobscots remained neutral, but the groups living in Québec joined the French, who were defeated.

AVAILABILITY

Volumes of the *Handbook of North American Indians* may be obtained from the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402.

APPLICABILITY

Throughout the French régime, the Amerindians represented a military force that the colonial empires could not ignore. The example of the Eastern Abenakis would allow teachers of *General History* to add this essential aspect to the description of colonial expansion in North America (unit 5.2). The same argument might be taken up in modules 1, 2 and 3

of the *History of Québec and Canada* course, though no intermediate objective has been defined for the study of the military relationship between the colonies and the Amerindians.

COMMENTARY

First and foremost, the Amerindians defended their own interests in their alliances with the colonial powers. The case of the Eastern Abenakis is interesting since they distinguished themselves, until the con-

quest of New France, as a third force that maintained its position and autonomy through the use of strategy.

The Eastern Abenakis were part of the Wabanaki Confederation which, at the beginning of the 18th century, also comprised the Western Abenakis, the Maliseets, the Passamaquoddies, and the Micmacs. After the Conquest, these nations were joined by the Hurons, the Ottawas and other Indians who were long-standing allies of the French, in order to counterbalance English domination.

SPECK, Frank G. 1977

Naskapi. The Savage Hunters of the Labrador Peninsula. Norman, Okla.: University of Oklahoma Press. 257 p.

CONTENT

This anthropology classic deals with the ideology of the Algonquians of the Ungava-Labrador Peninsula. The term "Naskapi" connotes a category of Indians who have not undergone the process of acculturation and who, as a result, have to a large extent preserved their customs and world view. Speck describes and analyzes their beliefs and rituals.

To understand the spiritual world in which the Algonquian hunters of the Northeast have evolved, one must be aware that hunting is perceived as a sacred activity. The soul of the individual must first search and conquer the spirits of the animals. This process requires listening to one's dreams and observing the rules of ethics towards men and animals. Once the game animals are killed, the hunter makes sure the dead animals are respected. The Algonquians have thus developed a ceremonialism whose importance varies with the species of animal. Divinatory practices occupy a central position in their religion. Speck pays special attention to individual practices such as dreams, wishes, intentions, will power, oracles, and scapulimancy.

In *Naskapi*, the relationship between the hunt and health is put into vivid relief. Algonquians consider the meat and fat of wild game as very nourishing and essential to good health. Such a diet also has prophylactic qualities. In their present claims, the Indians often refer to this link between health, diet and access to wild game.

AVAILABILITY

Originally published in 1935, *Naskapi* was republished in 1977 and is easily obtainable.

APPLICABILITY

Speck compares beliefs, myths, customs, rituals and symbolism in order to discover the meaning of the

elements he examines. The system containing all of these elements corresponds to what the *History of Québec and Canada* program calls "the Algonquian world view" (intermediate objective 1.1.3). This world view is still very much alive even though it has undergone some alterations. It might be presented as a manifestation of Québec's cultural diversity (intermediate objective 7.3.2).

Development, as conceived by industrialized civilization, should not be used as a yardstick to measure the advancement of all societies. In fact, to deal with what is termed "present prehistory" (intermediate objective 7.2.3), teachers of *General History* might emphasize values that these societies see as fundamental. Considering that the Algonquian world view was still not radically altered at the time Speck was gathering his data, his results might be used to describe an Amerindian civilization at an earlier period (intermediate objective 5.2.1).

COMMENTARY

An ideology or a world view is a way of structuring reality, of giving meaning to a multitude of everyday things and, therefore, to life itself. Some of the books selected for this bibliography (Briggs 1970 and Thrasher 1976, for example) point out the difficulties involved in adapting to foreign values and show how life in another society can be disruptive. It sometimes takes a very long time before an individual learns to behave appropriately in another culture and before he is able to interpret correctly the events he observes. As when one learns a language, only direct, prolonged daily contact allows one to master a culture. Speck sketches the portrait of a world for which *Naskapi* constitutes a kind of grammar. His book cannot teach one how to think or behave like the Algonquians, but it describes the particular universe in which they are evolving.

TANNER, Adrian 1979

Bringing Home Animals. Religious Ideology and Mode of Production of the Mistassini Cree Hunters. Social and Economic Studies no. 23, Institute of Social and Economic Research, Memorial University of Newfoundland. 233 p.

CONTENT

Based on the hypothesis that the Mistassini Cree still possess a significant degree of cultural autonomy, Tanner unveils the characteristics of the Cree culture by studying the relations between religious ideology and modes of production. In this book, which is, in a sense, a completion of Speck's study (1977), the author does not attempt to reconstruct the Cree's traditional way of life. His aim is to analyze the system as it exists today.

In the first chapter, Tanner reviews the relevant anthropological literature and gives historical background to the fur trade in the region. Chapters 2 and 3 focus on the technical and economic aspects of hunting and trapping, whereby the natural environment is viewed not as a determining factor but as a series of constraints with which the Cree must come to terms.

In chapters 4 to 8, Tanner provides a detailed description of the ideological significance attributed to production activities. First, he analyzes the spatial layout of the dwelling and camp site. Space is organized socially. The frequent moves necessitated by hunting and trapping are counterbalanced by the standardized internal arrangement of the dwellings so that, in spite of their nomadic life, the Cree are able to foster the illusion of always occupying the same space. The concept of space organization and the significance of the religious ideas which relate to hunting are expressed symbolically in rituals. In chapter 5, Tanner analyzes the "walking out" ceremony, the wedding rite, magic for weather control and dwelling orientation in relation to the rising sun. In chapter 6, he deals with the rites used specifically in the context of hunting: the "shaking tent", the "steam tent", scapulimancy, divinatory signs and minor oracles. The author reveals the characteristics of divination by studying the components of each of these phenomena. In chapter 7, Tanner analyzes the religious symbolism associated with the process of hunting and the act of killing. The relations between the hunter and the game animal are mediated by the wearing of charms and decorated items of hunting equipment. Taken as a whole, the act of killing is seen as a transaction with the animal world. In chapter 8, Tanner completes the description of rites associated with hunting. The hunter's return, announcing the kill, handling the animal, distributing the meat and the feast itself are all performed according to strict rules. The procedure for disposal of the animal's remains is the best evidence of the

respect which the Crees have towards the animal world.

Lastly, Tanner reviews the debate on hunting territories according to the religious ideology which he has analyzed.

AVAILABILITY

Should be available at university libraries. May be requested by writing to the Institute of Social and Economic Research, Memorial University of Newfoundland, St. John's, Newfoundland A1C 5S7.

APPLICABILITY

In *History of Québec and Canada*, Tanner's book can be used to document two pertinent topics for intermediate objective 1.1.3. They are the organization of space in an Algonquian culture, where nomadism is essential to production activities, and the conceptualization of the world as perceived in rituals and beliefs. The theme of intermediate objective 1.2.2 is very well presented in the first chapter. However, *Bringing Home Animals* does not recount the days of New France; it deals strictly with the present-day realities experienced by bands of Indian hunters. Tanner's study therefore reveals one of the best examples of the sharp contrasts that exist in the cultural diversity of Québec (intermediate objective 7.3.2). Teachers of *Geography of Québec and Canada* can use this same contrast to illustrate the way of life of certain groups of Amerindians (intermediate objective 5.3.3).

In module 2 of the *General History* course, it would be useful to reassess nomadism as being a form of civilization which is just as well organized as a settled way of life. Nowadays, hunting peoples can sometimes seem like relics of prehistoric times (intermediate objective 7.2.3), but this is not the case. These societies must be appreciated for their intrinsic value.

Finally, Tanner's book is appropriate for documenting module 5 of the *General Geography* course on cultural and economic diversity and the various ways of organizing space.

COMMENTARY

This book is based on the author's observations during the 18 months he spent living with the Mistassini Cree. The results of his research first appeared in the form of a doctoral thesis. *Bringing Home Animals* is not easy reading and demands a good deal of

concentration. On the other hand, the style is clear and the text well written and organized. The reader

will discover a wealth of concrete facts, brought together in a truly brilliant manner.

TANNER, Adrian 1983

"Introduction: Canadian Indians and the Politics of Dependency". In Adrian TANNER, ed., **The Politics of Indianness. Case Studies of Native Ethnopolitics in Canada**. Social and Economic Papers, no. 12, Institute of Social and Economic Research, Memorial University of Newfoundland, pp. 1-35.

CONTENT

Tanner's goal is to have us reflect on the use of ethnic identity or Indianness, in the political strategies of Native people. His introduction, which sets the background for the three case studies forming the core of *The Politics of Indianness*, presents some generalizations on the political dilemma facing Canadian Indians. The author sees a relationship between the political approach adopted by the Amerindians and the highly restrictive legal and administrative system which has been imposed on them for several centuries. The relationship between the Amerindians and the federal government is presented in terms of colonialism, dependency and wardship. Tanner explains the context in which Canadian Indian policies were developed in the 1970s, and traces a pattern of political encapsulation of the Indians by the Canadian State.

AVAILABILITY

Should be available at university-level libraries. Orders may be sent to the Institute of Social and Economic Research, Memorial University of Newfoundland, St. John's, Newfoundland A1C 5S7.

APPLICABILITY

Tanner's introduction would help teachers document intermediate objective 6.3.2 of *Geography of Québec*

and *Canada*, while thorough understanding of his commentary on the political struggles of today's Native peoples would be helpful in the *History of Québec and Canada* course (during discussion of the major controversies, intermediate objective 7.3.3).

COMMENTARY

Although it is called an introduction, Tanner's book is not intended for beginners! It addresses a highly complex issue and ideally requires a rather solid understanding of the issues and political realities at stake. Understanding of the text is further complicated by the author's arrangement of his arguments, as though he were sharing his chain of thought rather than presenting his conclusions. Readers might best begin with "The Origins of Wardship", "Indian Political Encapsulation", "Indian Politics in the 1970s" and "Conclusion: Ethnopolitical Strategies". In spite of this, Tanner's is an original reflection and should be given consideration. We recommend that it be read in conjunction with other publications dealing with Native claims and current debate, such as Ponting and Gibbins (1980) and Frideres (1983).

THRASHER, Anthony Apakark 1976

Thrasher. **Skid Row Eskimo**. Toronto: Griffin House. 164 p.

CONTENT

This autobiography of an Inuk from the Northwest Territories is set against the background of the history of urbanization in the North, specifically, the movement from the South to the North. It is the story of a man crushed by the impact of his culture coming into contact with another. In the first part of the book, we see the author as a prisoner in the Aklavik religious boarding school. In the second, he is trying to

survive in a northland where Eurocanadian activities are on the increase and where, consequently, Inuit trappers no longer have a place. Dispossession is further accelerated in the third part of the book. It is no longer a question of the foreign culture from the South encroaching upon Thrasher. Instead, he finds himself immersed in the world of the Whites. Having been sent to Edmonton, he is caught in the snare of alcoholism, skid row and criminal activity. The last

part describes the end of this process: prison, the racism within and the profound alienation of a man for whom the Inuit culture is only a memory. There is no possibility of hope for, having reached the end of the road, Thrasher is on his way to the psychiatric hospital. Indeed, even the book's occasional humour often turns black.

AVAILABILITY

No problem.

APPLICABILITY

Although set in the Canadian Northwest, this narrative could easily apply to any of the Inuk of Nouveau-Québec, or even the Cree or Montagnais living in Montréal. It describes a reality which cannot be ignored by the *History of Québec and Canada* (units 7.2 or 7.3) and *Geography of Québec and Canada programs* (units 5.3 and 6.3). Both these programs are designed to provide students with an understanding of the various segments making up our Canadian population and of the rapid transforma-

tions experienced by certain groups since the post-war period. Thrasher's story is equally pertinent to module 7 of the *General History* program where the aim is to examine the repercussions of technological changes on our society.

COMMENTARY

In a sense, Thrasher's book is a continuation of Nuligak's memoirs (Métayer 1972). Whereas the latter discovered the Western world in snatches, Thrasher was completely immersed in it; similarly, while Thrasher was unable to hold his own, Nuligak managed to preserve his identity. There were less than 50 years between them, but they were 50 years that shook the Canadian North. Thrasher's book can also be compared to Hugh Brody's *Indians on the Skid Row* (Ottawa: Department of Indian Affairs and Northern Development, Northern Science Research Group, 1971. 86 p.). As an anthropologist, Brody witnessed the events experienced by Thrasher in the squalid sectors of Canadian cities.

TRIGGER, Bruce G. 1971

"Champlain Judged by His Indian Policy: A Different View of Early Canadian History". *Anthropologica*, N.S., vol. 13, no. 1-2, pp. 85-114.

CONTENT

Champlain is still one of the most outstanding figures in early North American colonial history. In his relations with the aboriginal inhabitants, he has often been portrayed as a hero and an adept diplomat. Trigger's article, however, presents him as a man with only a superficial understanding of Indian cultures. Besides being unable to understand the Indians on their own terms, Champlain held the opinion that they needed to be civilized. In spite of this, he managed to negotiate numerous treaties with them and to maintain these alliances during the period from 1608 to 1616.

Champlain's behaviour altered between 1616 and 1629, when he no longer thought of himself as a trade company employee but more as a colonizer and a representative of the king. Established in Québec City, he had many misunderstandings with the Indians during this period, particularly with the Montagnais. Trigger cites examples of Champlain's ethnocentric opinions in the areas of law and justice, hunting as a means of subsistence, and political organization and leadership among the Montagnais. According to the author, Champlain misinterpreted interpersonal and intertribal relationships often enough to have caused a certain amount of frustration for himself and his allies.

AVAILABILITY

Entitled "Pilot, Not Commander" this special issue of *Anthropologica* is still available from the publisher at the Canadian Research Centre for Anthropology, Saint Paul University, 223 Main St., Ottawa K1S 1C4. The periodical is also available for consultation at university-level libraries.

APPLICABILITY

This is an interesting article because, right from the start of the *History of Québec and Canada* course, it makes it possible to raise questions on the relations between colonists and the aboriginal people, both from an economic standpoint and in terms of cultural contact (unit 1.2). Trade was an important element in the alliances which Champlain established with the Indians, but it was set within the larger matrix of reciprocal military and political obligations. Trigger's article can be used by *General History* teachers for a fresh outlook on relations between the power forces at the beginning of colonial expansion in America (unit 5.2).

COMMENTARY

Ethnohistory, here defined as the history of aboriginal peoples, is often forced to rely on the comments

of colonizers as its main source of information. A researcher should evaluate this kind of source with a critical eye. This can often lead to a new and orig-

inal version of history, like the one proposed by Trigger in his article subtitled, "A Different View of Early Canadian History".

TRIGGER, Bruce G. 1976

The Children of Aataentsic. A History of the Huron People to 1660. 2 vols. Montréal and London: McGill-Queen's University Press. 913 p.

CONTENT

As the title suggests, Trigger's two-volume work retraces the history of the Huron nation from its origins to its near-extinction between 1645 and 1660. The first volume contains a good synthesis of archaeological facts reconstructing Huron society as it was prior to 1660 (chapters 2, 3 and 4), and discusses relations that existed between the Hurons and the French up until 1629. The second volume concentrates on events which marked the destruction of the Huron nation. Trigger is committed to providing an accurate presentation of the Huron culture as it was, in and of itself, and in its relations with other Indian and European groups. In addition, he introduces a dynamic ethnographical history which enlightens us on the reasons for the destruction of the Huron nation: ideology, war, dissension, disease and economic ambition.

AVAILABILITY

At all good bookstores.

APPLICABILITY

The introduction to the religious and cognitive worlds of the Hurons would be very useful to *General Geography* teachers wishing to discuss the past and present geographic knowledge of certain other peoples, as well as their ancient theories on the earth's position in the universe. In the same program, unit 5.2 would be well served by the illustrated descriptions of how the Iroquoians occupied land (protoagriculture). (See all of chapter 2 in Trigger). Unit 2.2 of *General History*, which links "civilization" to agriculture, should benefit from this example of pre-Columbian America. There is an admirable description of Huron agricultural practices which should

serve as a good example. Trigger's two volumes are applicable to unit 5.2 and intermediate objective 5.2.3, although volume 2 would be particularly interesting. There are several maps illustrating Trigger's work on the subject of neighbouring tribes and the distribution of certain groups. Information on the Huron's political organization (chapter 2) applies very well to unit 6.3 on democracy.

For the *History of Québec and Canada* program, Trigger's account of the fur trade will help clarify the nature of intercultural relations between the French and the Amerindians. Chapters 2, 4, 5 and 6 of the first volume would be very useful for intermediate objective 1.2.3. Furthermore, Trigger's introduction is a clear statement of the need to be critical of one's sources in History. This will also be useful for unit 2.2 (chapter 2 especially).

COMMENTARY

There is no doubt about the excellence of Trigger's work on the Hurons. In spite of the fact that, during the past several decades, there has been no lack of work done on the history and ethnography of Huron society, Trigger has managed to come up with an excellent synthesis which is both simple and easy to understand. It is all a question of point of view. According to Trigger, in ethnohistorical reconstructions of intercultural contact, one must accord an active place to all the societies involved in the historical process; one cannot capture the subtle aspects of the phenomenon without carefully re-creating the societies in question. In Trigger's work, the Hurons are not a fixed and stereotyped society; they live in history prior to and after their contact with the Europeans, right up to the tragic events of 1650. Moreover, the quality of his presentation and maps should also be mentioned.

TRIGGER, Bruce G. 1978

"Early Iroquoian Contacts with Europeans". In Bruce G. TRIGGER, ed., **Northeast**, vol. 15, **Handbook of North American Indians**. Washington, D.C.: Smithsonian Institution, pp. 344-356.

CONTENT

In this article, Trigger deals with the contacts between the Northeast Iroquoians and the colonists during the 16th and 17th centuries. After a brief description of the major cultural traits of the Iroquoians around 1500, the author focuses on their relations with the Europeans. The first contact took place in the Gaspé Peninsula on July 16, 1534. The following year, Cartier visited the villages of Stadacona and Hochelaga. At that time, Tadoussac was the main trading centre. Its location was more favourable to the Algonquians than to the Iroquois tribes. Later, the Mohawks began to carry out raids along the St. Lawrence for the purpose of pillaging the trade goods of the Algonquians and St. Lawrence Iroquoians. It seems probable that these attacks were what led to the dispersion of the St. Lawrence Iroquoians at the end of the 16th century.

At the beginning of the 17th century, the major communication route ran along the Saguenay, lac Saint-Jean and a network of rivers and lakes stretching across northern Québec, up to the Great Lakes region. In 1609 and 1610, Champlain took direct part in an expedition against the Iroquois who subsequently abandoned their raids in the St. Lawrence Valley for several decades, allowing it to become a major route for the French fur trade. At the same time, the banding together of the Montagnais, the Algonquians and the Hurons helped increase the volume of furs supplied by the tribes in the interior. Soon after 1609, the fur trade also began to expand along the shores of the Hudson River. In order to guarantee their supply of trade goods, the Mohawks took control of the area around Fort Orange and tried to prevent the northern tribes from coming to trade with the Dutch, unless they used the Mohawks as go-betweens.

During the years 1615 to 1629, the Hurons fully developed their role as middlemen in the fur trade with the French. As a result, Huron society came to enjoy a certain amount of wealth which was redistributed in accordance with a traditional system. According to Trigger, there is no reason to believe that these changes undermined the organization of Huron society.

During the 1630s, the Mohawks renewed their raids against the Algonquians of the Ottawa Valley. The French, with their Montagnais and Abenaki allies also became their targets. During the 1640s, the Iroquois confederation attacked and destroyed the

Huron Villages, which resulted in the dispersion of the Huron nation in 1650. The Iroquois then attacked the Mahicans, Sokokis, Abenakis and Maliseets while, in Québec, their raids reached as far as Tadoussac, and even Mistassini. According to the author, these wars were the Iroquois' preferred method for obtaining fur pelts once fur animals in their own territory became scarce.

After 1660, the military efforts of the Iroquois were less successful. In 1667, they signed a peace treaty with the French who took advantage of the occasion to expand their trade into the Great Lakes region as far as Illinois. Having scattered the nations who surrounded them, the Five Nation Iroquois were forced to enter into direct contact with European forces around 1680.

AVAILABILITY

The complete volumes of the *Handbook of North American Indians* can be ordered at the following address: U.S. Government Printing Office, Superintendent of Documents, Washington, D.C. 20402.

APPLICABILITY

For the *General History* course, this article by Trigger shows how various Indian tribes of the Iroquoian group sought to control contacts with the Europeans and to gain the most advantage from the fur trade. The Hurons established themselves as the principal intermediaries in the fur trade, while the Five Nation Iroquois made their mark through military strength. It is difficult to think of the Europeans as conquerors during this period (unit 5.2).

The same consideration applies to module 1 of the *History of Québec and Canada* course, where it is essential to take into account the power that Amerindian societies represented in directing the military and economic affairs of the colonies in the 16th and 17th centuries. In this, the Iroquoians played an important role and should not be seen merely as the passive victims of colonial empire policies.

COMMENTARY

This brief article is one of the best available studies on the subject and, together with the author's other works, is certain to become a basic reference source for history courses.

TURNER, Lucien M. 1979

Ethnology of the Ungava District, Hudson Bay Territory. Indians and Eskimos in the Quebec-Labrador Peninsula. Québec: Presses Coméditex, in association with Inuksiutiit Association inc. 190 p.

CONTENT

Appointed to Kuujuaq (Ft. Chimo) from 1882 to 1884 to take meteorological readings, Turner accumulated numerous observations on the customs of two neighbouring peoples: the Koksoakmiut Inuit and the Naskapi Indians. This report consists of two parts which provide a schematic approach to each of these cultures. The monograph covers numerous cultural aspects such as marriage, child education, religion, hunting practices, living accommodations, clothing, domestic articles, means of transportation, tools and weapons, games, folklore, etc. Although there is occasional mention of the European influence, the author focuses most of his attention on traditional cultures. The most interesting sections of his work are those on shamanism, material culture and subsistence activities.

AVAILABILITY

Originally published in 1894 in the Eleventh Report (1889-1890) of the Bureau of Ethnology, Smithsonian Institution (Washington: Government Printing Office), this monograph was republished by the Inuksiutiit Association inc., Département d'anthropologie, Université Laval, Québec G1K 7P4.

APPLICABILITY

In Turner's volume, *General Geography* teachers will find a description of two methods of adapting to a cold environment (intermediate objective 5.3.3). The cultural differences between two peoples inhabiting the same region could then be stressed in such a way as to make the students understand that culture is not a direct product of ecological constraints, no matter how severe they may be. In *Geography of Quebec and Canada*, this monograph could be used to characterize the two large

aboriginal culture groups in Québec, the Amerindians and the Inuit (intermediate objective 5.3.3). Descriptions are sufficiently detailed to bring out the major differences between these two groups, especially in terms of material culture and subsistence activities.

The section on the Naskapi Indians can, to a certain extent, serve to document the sociocultural organization of the Algonquians (intermediate objective 1.1.3) in the *History of Québec and Canada* course. Furthermore, Turner's book provides a good description of life in the Ungava Bay region at a time when the northern part of the Ungava-Labrador Peninsula was still under the jurisdiction of the Hudson's Bay Company, before Québec's boundaries were extended northward. Thus, although there is no mention of aboriginal groups in module 5, it is important that students become aware of a reality other than national politics.

COMMENTARY

Ethnology of the Ungava District surprises one at first because of its tone, which is similar to that of a natural science paper. Marriage customs, religious beliefs, and all other aspects of social life and culture are presented as facts, without further comment or judgement.

The uninformed reader may, for example, question the shaman's honesty, the cure's effectiveness or the spirit's existence but, in fact, these are not the questions he should be asking, for all these elements make sense only when considered in the full context of the culture from which they are taken. To carry on this discussion, teachers should refer to other recommended reading (Saladin d'Anglure 1984, Speck 1977, Tanner 1979 and Trigger 1976). Turner's book is well illustrated, with numerous plates and diagrams which can be used in class.

VAN KIRK, Sylvia 1980

"Many Tender Ties". Women in Fur-Trade Society in Western Canada, 1670-1870. Winnipeg: Watson and Dwyer Publishing Ltd. 301 p.

CONTENT

For a long time, the ties between Indian women and fur traders were believed to be illicit and temporary. This book, however, reveals that marriages consecrated "after the custom of the country" resulted in warm and lasting unions. The arrival of White women after the 1830s brought about profound changes in the kind of relationships that had prevailed until that time. Van Kirk examines the role of Indian, Métis and White women in the social organization connected with the fur trade of 1670 to 1870, in the region now called the Canadian West. The fur trade, traditionally considered an exclusively economic and, what is more, masculine activity, also constituted a social and cultural complex, providing a particular life-style in which women played a decisive role.

The choice of marriage partners evolved during the two centuries in the history of Rupert's Land. At the initial stages of the fur trade, when traders depended on the Indians for their survival, Indian women were the vogue. Marriages between merchants and Indian women served as social sanction for the fur trade's progress in the Canadian West. The society thus formed kept and combined elements of both the European and Amerindian cultures. Later, Indian women were replaced by women of mixed blood, which led to a complex and extended pattern of intermarriage among families of traders. While Indian influences remained strong, the author points out that there was a tendency to raise girls according to the style of European ladies. Finally, the arrival of White women in the Canadian West was reflected in the heightened racial distinctions which were to characterize the fur trade during the 19th century.

"*Many Tender Ties*" is a book filled with the kind of subtlety which distinguishes between trade companies or Indian tribes and which illustrates more than anything the interests and changing values of various groups and subgroups. Van Kirk extracts several major concepts from this extremely complex situation and follows their development throughout history. Her claims are supported by numerous quotations taken from period documents.

AVAILABILITY

No problem.

APPLICABILITY

Van Kirk's book discusses the contact between Amerindians and the expanding European societies. The mixing of cultures centred around the fur trade created a distinctive life style. This book's theme makes it suitable for unit 5.2 of the *General History* course; chronologically, it also covers module 6. Likewise, in *History of Québec and Canada*, it relates to the theme of unit 1.2 and also covers modules 2, 3, 4 and 5 because, as mentioned in intermediate objective 3.2.2, the fur trade moved to the West. The Canadian population is made up of a large number of Métis who are unaware of their Native origins. "*Many Tender Ties*" shows how, through a change in the value system, a branch of our genealogy was at first hidden, then forgotten. Although Van Kirk's work is not about the entire population of Canada, the point it raises deserves to be integrated into unit 5.3 of the *Geography of Québec and Canada* course.

COMMENTARY

In spite of the fact that this study is based on historical events, the style of presentation and analysis is sociological or anthropological. Each chapter deals with a single theme or a single stage in the evolution of the role of women in the fur trade. Rather than impose a strict periodic sequence, the author arranges the social phenomena by category since they occur at various periods and at various posts in Rupert's Land. Van Kirk takes great care to distinguish between groups of opposing interests and opinions (officers and workers of the trading companies, for example).

Unfortunately, the author neglects one category which, logically, should have a place somewhere in the fur-trade society: its mixed-blood sons. In fact, fur-trade society cannot be fully understood without determining whether or not this category is worthy of analysis. What roles did they play? Were these roles exclusive? Traditional literature on the fur trade and the Métis provides a partial answer to these questions but, because it is mainly concerned with economic factors, it often underestimates the social and cultural aspects Van Kirk describes so well.

WATKINS, Mel, ed. 1977

Dene Nation — the colony within. Toronto and Buffalo: University of Toronto Press. 189 p.

CONTENT

Edited by Watkins, this book is a reflection on the colonial-type relations maintained by Canadian society with the Denes. The Denes affirmed their right to be recognized as a nation and embarked upon a course to free themselves from colonization. Their growing self-awareness asserted itself when two companies, the Canadian Arctic Gas Pipeline Ltd. and Foothills Pipe Lines Ltd., submitted a proposal to the Canadian government to build installations for transporting natural gas to the Mackenzie River valley. In the Denes' opinion, the two projects were identical, except for minor details, and both were unacceptable. They opposed them as long as the questions of their aboriginal rights remained unsettled. Their demands centred on political self-determination and decolonization.

Statements made during the Mackenzie Valley Inquiry under Justice Berger set the tone for discussions that have been developing ever since the exploitation of natural resources in the North began ten years ago. *Dene Nation — the colony within* is largely based on the views of the Denes and on studies conducted by experts on the region. Using the pipeline projects and Dene territorial claims as a point of departure, this book deals specifically with the Dene people's right to self-determination.

Watkins has arranged the contributions of some twenty authors under three categories. The first, "The Dene Speak", serves as introduction. The second part deals with the Dene economy and its state of underdevelopment. The cause of this condition lies in the colonial situation, which is the subject of the third section. The Dene's proposal for a new agreement, made public on October 25, 1976, is the topic of the book's concluding chapter.

AVAILABILITY

No problem.

APPLICABILITY

This book complements those of Berger (1977) and O'Malley (1976) for documenting units 4.2, 4.3 and 6.3 of *Geography of Québec and Canada* and unit 7.3 of *History of Québec and Canada*. In addition to other references recommended for discussion on Native people's claims, Watkins includes a description of the colonial situation as experienced by Native people and their resulting state of underdevelopment.

COMMENTARY

The notion of colonization initially brings to mind the reality of Third World peoples. For them, decolonization signifies asserting their identity and their control over national territory. The Native peoples of Canada, however, are encapsulated within a nation-state which allows them cultural autonomy only as defined in very limited terms. In spite of the realization of the pipeline projects, the Dene nation is working towards decolonization in the areas of economy, politics, education, rights and culture. Opposed to the rhetoric of national interests aimed at dominating the will of marginal groups, the Dene define their Native rights in terms of self-determination. This same theme has become a key issue in the demands of the Native people (See Canada, House of Commons 1983).

WEAVER, Sally M. 1981

Making Canadian Indian Policy. The Hidden Agenda 1968-1970. Toronto, Buffalo, London: University of Toronto Press. 236 p.

CONTENT

This book deals specifically with the policy-making process which eventually led to the 1969 White Paper. The author is mainly concerned with the Indian question in the mind of the public and in the smaller circle of the decision-makers. The emergence of a pan-Canadian leadership among the Native people is presented as one of the consequences of reactions to the White Paper.

The first chapter gives an excellent presentation of debates held in the 1960s on the material, educational and legal situations of Native people in Canada. At that time, the Indian-Eskimo Association played a major role in heightening public awareness through use of the media. Indian Affairs, which then had no decisive political direction, reacted case by case to pressure from the civil rights movements. More and more, people saw the Indian Act as dis-

criminary legislation which had to be amended. The rest of the book focuses on events that took place in 1968 and 1969, when Pierre Elliot Trudeau became Prime Minister and Jean Chretien and Robert Andras were appointed to Indian Affairs. During that time, the Indian question was tackled by a re-thinking of all the relevant policies. Discussions were carried on by only a few high-ranking civil servants from Indian Affairs, the Prime Minister's Office and the Privy Council Office. Opinions were divided on every issue and discussion gave way to a power struggle. Two lines of thinking were identified: the first aimed at solving the problem by increasing budgetary allocations to the Indians and the second, labelled "activist", advocated the participation of the Indians in the policy-making process. Neither of these positions was upheld. The politicians who took over from the high-ranking civil servants opted for the largest common denominator among the intervening parties, that is, the liberal ideology. Thus, it was decided to lay aside special rights in favour of a society where equal opportunity was the rule. The 1969 White Paper, which opposed the recommendations of the Hawthorn-Tremblay report, was strongly contested by the Indians of Canada. Their common stand on this issue helped cement the first pan-Canadian Native association, the National Indian Brotherhood. Since the mid-1960s, Native participation in the decision-making process has continued to be one of the Indians' principal demands. The government has allowed itself to ignore this grievance for a long time, claiming that the Indian leaders lack representativeness.

AVAILABILITY

No problem.

APPLICABILITY

Making Canadian Indian Policy provides a diachronic view of the Canadian government's position on the Indian question from 1960 to 1980 and ties together the major points of this on-going debate. For this, and for its historical outlook, Weaver's book would be very useful to document intermediate objective 7.3.3 of the *History of Quebec and Canada* course.

COMMENTARY

Weaver reports on ideas which, discussed in the administrative and political sectors of the Canadian government, led to the drawing up of the 1969 White Paper. By focusing on ideology, the author succeeds in identifying the principles underlying this policy. Moreover, since the situation of Native people in Canada is intimately tied to Canadian politics, Weaver's work is, in fact, highly relevant.

Making Canadian Indian Policy also gives a good idea of the development of the policy of consultation which led to several of the measures contained in the James Bay and Northern Quebec Agreement (See Feit 1979 and La Rusic *et al.* 1979). This new type of policy-making is not restricted to the settlement of aboriginal claims. It exists at all levels of our society, but nowhere is it applied on such a large scale as in government relations with Native societies.

WILLIS, Jane 1973

Geniesh. An Indian Girlhood. Toronto: New Press. 199 p.

CONTENT

Geniesh was born in Fort George in 1940 of an Indian mother and a Scottish father. She recounts her childhood years on the James Bay coast in a small village inhabited by those who were unable to go trapping in the hinterland territories and those who had found work within the establishment. Brought up by her grandparents in the ways of the Cree culture, Geniesh began school at the age of five. She was eager to learn what was taught there and to become familiar with the world of the Whites. Geniesh applied herself in class but several lessons were not adapted to the cultural and regional context. The experience had its frustrations for both students and teachers.

The following year, Geniesh went to boarding school and had to adapt to a new way of life. First, she learned the Western rules of hygiene, greatly ex-

aggerated by the mania of the school personnel. Speaking Cree was strictly forbidden and any reminder of the Indian culture was systematically banished. The school regulations were numerous and very severe, and the fear of breaking them, even unknowingly, became an obsession. The author describes this environment with humour, never failing to stress all the rules which she found particularly outrageous.

Woven into the narrative, one finds descriptions of Fort George life around 1950, people's activities, the physical environment and relations between ethnic groups. As she grew older, Geniesh realized that the educational system did not favour her development: "After a few years in the boarding school, we had all begun to believe that we were subhuman and not very intelligent." Nevertheless, she still wanted to study and, at the age of fifteen, enrolled herself in

a high school at Sault Ste. Marie. Geniesh did well in her studies but found her surroundings oppressive. She was constantly reminded of all the presumed vices of her race, yet, at the same time, was held up as the example and proof that Indians too could succeed.

As Geniesh met with and learned to recognize both common and reverse racism, sometimes both in the same person, she came to criticize authority, to assert herself and to define her identity. In spite of long years spent in boarding school and outside Fort George, she remained very attached to her family. Her feelings for her parents and grandparents, and for the simple life they found so rewarding are expressed with great sensitivity. She, however, was unable to tolerate the daily injustices her people had to bear in their own community and, much less, their passive acceptance of the situation. Geniesh sought more honest relations with others.

AVAILABILITY

This book is available at college and university-level libraries.

APPLICABILITY

This volume, undoubtedly familiar to most teachers in Native environments, is recommended to all

teachers interested in the evolution of the school system and its integration in outlying regions. For *History of Quebec and Canada* (module 7), Willis' book provides a good description of life in the Fort George region during the 1940s and 1950s.

COMMENTARY

The education of Indian children is not a recent phenomenon. It can be seen either as a strategy for assimilation imposed upon children by the dominant society, or as a way of helping them adapt to the Eurocanadian society in which they must live or with which they must at least come to terms. Both outlooks point to the delicate situation of the children who receive this education. The system implemented for the education of Native children in Canada has comprised many forms, including boarding schools which accommodated the children of Indians who spent several months each year in the hinterland. Little as yet has been written on the subject, but it is generally acknowledged that educating children thus removed from their families and culture has had a considerable impact on the transmission of traditional knowledge and on the development of new interests. Willis lived through this difficult situation and recounts the contradictions she had to overcome in the school and social settings.

WILSON, Edmund 1978

Apologies to the Iroquois, with a study of **The Mohawks in the High Steel** by Joseph Mitchell. New York: Octagon Books. 310 p.

CONTENT

This book is divided into two parts. The first, written by Joseph Mitchell, is a study of the Caughnawaga Mohawks who work in the building of steel structures. Using a journalistic style, the author reveals the particular ways in which the Iroquois adapted to the industrial working world, and discusses the preservation of their Mohawk identity and geographic mobility. The historical elements contained in this section enable the reader to extract a good deal of information on the Mohawks' activities between 1850 and 1950.

The second part, the actual "apologies to the Iroquois", is a study of the Iroquois movement in terms of politics, religion, tradition and nationalism in the present century. Through it, we see once again the entire Iroquois nation, from Mohawks to Senecas, in its battle to assert and preserve its identity and independence.

AVAILABILITY

No problem.

APPLICABILITY

This book could be used to document unit 5.2 of the *History of Quebec and Canada* program which concentrates on the evolution of society in the latter part of the 19th century and unit 6.1 which aims to show the social repercussions of rapid development in the North American economy. In the first part of the book, teachers will find an original local example of how a people adapted to industrial society. The second part, however, is particularly suitable to units 6.1 and 6.2 where discussion centres on living conditions, and the cultural and political reactions to problems created by economic development in the first half of the 20th century. Finally, it should be mentioned that if, during unit 7.3 on contemporary debates, teachers feel it would be appropriate to take up the question of Eurocanadian-Amerindian relations, Wilson and Mitchell provide information which will shed light on the recent events in Akwesasne (Saint-Regis) and in Kahnawake (Caughnawaga). Their book is, therefore, particularly interesting because of its regional perspective centred on the pe-

riod from 1850-1950, and its more general outlook on recent Amerindian political movements.

COMMENTARY

Written 25 years ago with a view to popularizing its subject, this book has lost none of its relevance. It gives an overall view of the Iroquois' fundamental demands and, for this reason, deserves to be read

and recommended to students. Wilson is a journalist, and his writing is captivating and easy to read, a fact which takes nothing away from the quality of his work. In fact, it took him two years to complete this report as he consulted many specialists on these issues and surrounded himself with Iroquois informants.

WRIGHT, James V. 1979

Quebec Prehistory. Archaeological Survey of Canada, National Museum of Man, National Museums of Canada. Toronto: Van Nostrand Reinhold Ltd. 128 p.

CONTENT

Amerindian prehistory is divided into four periods: the Palaeo-Indian period (9000 to 5000 B.C.), the Archaic period (5000 to 1000 B.C.), the Initial Woodland period (1000 B.C. to A.D. 1000), and the Terminal Woodland period (A.D. 1000 to the historic period). Québec Inuit prehistory comprises two periods: the Palaeo-Eskimo period (2000 B.C. to A.D. 1450) and the Thule period (A.D. 1250 to the historic period). The author describes and compares the different cultural traditions which characterized each of these periods and raises major questions which remain unanswered even today.

The use of pottery, which marks the transition between the Archaic and the Woodland periods, is the most important change in Amerindian prehistory. However, not all Amerindian cultures adopted the use of pottery, and this creates some problems in their classification. Thus, the Archaic period extended quite far in time in certain regions. The author focuses on the continuity of human activities during the Amerindian prehistory of Québec. It is generally agreed that the changes which did occur were cultural and did not result from any major population shifts. The author also draws attention to the fact that relations existed between prehistoric populations. On this subject, he mentions the exchange networks which are essential to understanding the widespread dispersion of certain raw materials whose origins have been clearly established.

About 4000 years ago, a people migrated from northern Alaska and settled in the Canadian Arctic, in Greenland and on Québec's northern shores. Between the 13th and 15th centuries, the descendants of these Pre-Dorset and Dorset cultures were driven away by a new Inuit migration, that of the Thule group, ancestors to the Inuit who now occupy northern Québec.

AVAILABILITY

No problem.

APPLICABILITY

In order to discuss the diversity of the World's population in unit 5.1 of *General Geography*, it is important to present the Amerindians and Inuit when they were still the only occupants in America. The major migratory movements of these people (intermediate objective 5.1.2) are outlined in *Quebec Prehistory*. For teachers wishing to take up the economic and cultural aspects of man's adaptation to a cold environment, Wright's book provides some general reflections but does not go into much detail (intermediate objective 5.3.3).

Students in the *General History* course may be interested in learning about Québec's prehistory once they start module 2. Moreover, for teachers wishing to introduce human sciences as a supplement to history, Wright's study will provide valuable information on archaeological procedures (intermediate objective 1.2.4).

To characterize the various Native peoples of Québec (intermediate objective 5.3.3), *Geography of Québec and Canada* teachers would do well to go back as far as prehistory, for there one can retrace the origin of present-day diversity Amerindian/Inuit, hunter/farmer, Iroquois/Algonquian or nomadism/sedentary life.

Wright's book, especially chapter 3, would also be very useful in preparing unit 1.1 of the *History of Québec and Canada* course. It should not, however, be used as the only reference for this topic.

COMMENTARY

Quebec Prehistory makes certain archaeological facts accessible to a large public. Secondary school

students will enjoy reading this book, which is filled with maps, pictures, photographs, plates and illustrations. For discussing Québec prehistory, teachers wishing to use this volume or suggest it to their students as supplementary reading should also refer to Chapdelaine (1978), who provides a better presentation of current research into the prehistoric archaeology of Québec.

Wright's work is organized according to the classic archaeological model which defines cultural traditions according to artifact typologies. The author provides little information on the other traces of prehistoric activities, such as settlement patterns.

The author cautions that archaeological interpretations always involve a certain amount of speculation. The reader should not forget this for, in his effort to simplify the subject material, Wright sometimes uses rather vague generalizations. In addition, he makes

certain inferences which can only be made plausible by a particular theory on needs. Furthermore, the reader should pay little attention to the three physiographically defined archaeological regions (p. 17). This definition seems more like a tautology and, except for the Archaic period, is not used uniformly throughout the text. The essential classification is based on periods, not geography. Furthermore, once the reader gets to the end of the Terminal Woodland period, he could be confused, for the author changes his classification criteria, introduces ethnohistorical data and switches to present-day terminology. Once he is aware of these few drawbacks, the reader is sure to get a lot of interesting reading from *Québec Prehistory*, which still stands as a fine attempt to popularize the subject and is definitely a pleasant way to approach the prehistoric archaeology of Québec.



Map no. 1

POPULATION ROUTES AND EARLY SETTLEMENTS, 1971

Amérix, Canada and its History, Map no. 1

CONTENT

This map traces the probable major migratory routes of the Amerindian peoples as they populated North America, as well as the location of a certain number of archaeological sites of the Paleolithic period.

AVAILABILITY

Amérix maps are distributed by Éditions Brault et Bouthillier, 700, rue Beaumont, Montréal H3N 1V5.

APPLICABILITY

An interesting visual complement to courses dealing with the peopling of North America and the major human migrations, i.e., unit 1.1 of *History of Québec and Canada*, module 2 of *General History* and module 5 of *General Geography*.

COMMENTARY

This map clearly illustrates that America was populated from the north southwards. An inset indicates the surface area inaccessible at the time of glaciation, which helps explain the southerly movement of peoples and their late return to regions like Québec that were long covered by ice. Ideally, this map should be completed by information gathered during the archaeological excavations of the last ten years. We believe it to be sufficiently well done, however, to provide students with a general idea of Amerindian migrations.

No mention is made, however, of the Inuit populations, nor of Québec. Its use, then, should be to give a general survey of the population in North America. For Québec, it should be combined with the map "Prehistoric Québec" taken from the same collection.

Map no. 2

PREHISTORIC QUÉBEC, 1971

Amérix, Canada and its History, Map no. 2

CONTENT

This map demarcates the regions where archaeologists have discovered prehistoric sites and indicates the cultural traditions to which these regions may be linked.

AVAILABILITY

Amérix maps are distributed by Éditions Brault et Bouthillier, 700, rue Beaumont, Montréal H3N 1V5.

APPLICABILITY

Useful at the very beginning of the program *History of Québec and of Canada* (unit 1.1) and also for module 2 of *General History* if the teacher wants to discuss man's life in prehistoric Québec. May also be used for module 5 of *General Geography*.

COMMENTARY

It would be erroneous to think that this map indicates the zones occupied by Amerindians at different periods of their history. In fact, it simply gives the finds of Québec archaeology at the beginning of the 1970s. Zones labelled "unexplored" were unexplored by archeologists, not by the prehistoric populations. The map therefore provides only an indication that, in a given region, archaeological digs have uncovered the sites of such and such a culture. To be used in conjunction with articles and books we have recommended for the study of Québec prehistory (Chapdelaine 1978, Wright 1979), but is truly useful only if the teacher takes the time to explain it, thus deciding to devote a certain length of time to Québec prehistory. What is more, the map badly needs to be brought up to date.

Map no. 3**CANADA, INDIAN AND INUIT COMMUNITIES AND LANGUAGES, 1980**

Energy, Mines and Resources Canada, Surveys and Mapping Branch, **The National Atlas of Canada**, 5th edition

CONTENT

This map indicates where the Indian and Inuit communities of Canada are located, and to which language group they belong. In addition, an inset shows the language groups of the 16th to 18th centuries. It also gives the present-day distribution of the Indian population in Canada, by principal groups and province.

AVAILABILITY

On sale at the Canada Map Office, Energy, Mines and Resources, Canada, 615 Booth St., Ottawa K1A 0R9 (Reference no. MCR-4001).

APPLICABILITY

To be used at the beginning of the *History of Québec and Canada* program, to locate the language groups

(module 1) and to indicate, at the end of the program (module 7), where the Amerindian and Inuit settlements are found within Québec and Canada. Also to be used for the *General History* and *General Geography* programs where Amerindians are discussed (module 5 in both cases).

COMMENTARY

The map clearly indicates the language group to which each settlement belongs but does not distinguish between subgroups. For Québec, see the map prepared by SAGMAI on this subject (Map no. 4).

Map no. 4**NATIVE COMMUNITIES AND LANGUAGES OF QUÉBEC, 1981**

SAGMAI, Québec City

CONTENT

This stylized map indicates approximately where the Native communities of Québec are located and, primarily, to which language group they belong. At a glance, one can easily see where the Inuit, Abenakis, Algonquins, Hurons and others are established.

AVAILABILITY

Request from one of the SAGMAI offices (Secrétariat des activités gouvernementales en milieu amérindien et inuit): 1410, rue Stanley, Montréal H3A 1P8; 875, Grande-Allée Est, Québec G1R 4Y8.

APPLICABILITY

This map illustrates the current situation of Native groups in Québec. It is therefore an invaluable tool for module 7 of *History of Québec and Canada*, module 5 and 6 of *Geography of Québec and Canada* and module 5 of *General Geography*.

COMMENTARY

Although this map is clear, the location of the various communities is not indicated with exactness. Another map could easily be used with this one to indicate the exact position of each Native community.

Map no. 5**CANADA, INDIAN TREATIES, 1977**

Energy, Mines and Resources Canada, Surveys and Mapping
Branch

CONTENT

Between 1871 and 1929, Canada signed 11 treaties with the Amerindians, abolishing aboriginal rights in Ontario, Manitoba, Saskatchewan, Alberta and the Northwest Territories. The map in question shows the territories recovered by the Canadian government and the date of each treaty. It also indicates the land given up through treaties made before Confederation.

AVAILABILITY

Apply to the Treaties and Historical Research Centre, Department of Indian Affairs and Northern Development, Canada, Ottawa K1A 0H4.

APPLICABILITY

Useful for teachers of *History of Québec and of Canada* wishing to discuss the topic of treaties either in module 5 or 6; and for those who, in unit 7.3, want to refer to the agreements signed in Québec in the 1970s.

COMMENTARY

To be used in conjunction with Brown and Maguire 1979. For further information, see Cardinal 1969, Frideres 1983, Fumoleau 1977 and Ponting and Gibbins 1980.

Map no. 6**LAND DIVISION ACCORDING TO THE JAMES BAY AND NORTHERN QUÉBEC AGREEMENT AND THE NORTHEASTERN QUÉBEC AGREEMENT, 1980**

Gouvernement du Québec, ministère de l'Énergie et des Ressources, Service de la cartographie.

CONTENT

The James Bay Agreement distinguishes between three categories of land according to the type of rights the Cree and Inuit have on them. The map gives the location of the Cree, Inuit and Naskapi communities, and the land of each category belonging to these different groups.

AVAILABILITY

You may ask for this map at the map photo library (la photocartotheque) of the cartography service, as well as at Éditeur officiel du Québec outlets.

APPLICABILITY

Useful when discussing the agreements signed in Québec, in unit 7.3 of *History of Québec and Can-*

ada. Also applicable to *Geography of Québec and Canada* when the development of the North is being discussed (unit 6.3).

COMMENTARY

Since the signing of the James Bay and Northern Québec Agreement, comments on the rights of Amerindians to hunt and trap have been very confused. This map clearly indicates the dimension of lands where the Amerindians and Inuit have either priority rights or exclusive rights. To explain it, teachers might use the summary of the Agreement as laid out by La Rusic *et al.* (1979) and the article by Feit (1979).



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